Imbrie, Wm. Morris

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NEW YORK, Sept 28 1907.

Mr. Robert E. Speer
Englewood.

My dear Mr. Speer-

This summer, I had my attention called to your book "The Marks of a Man" & getting a copy read it. I cannot tell you how much I enjoyed it & I can endorse every word of it. I wish a copy could be placed in the hands of every young man, for it certainly would not only help to keep him from many of the temptations & sins of life but also strengthen his character for usefulness in the world. If you had done nothing else in your life but write this book, you have lived a life well worth living, for it must be a great blessing to those who read it. I have given away quite a number of them & I know from some I have heard from that it has been a great

help to them - I could not help writing just a line to thank you for writing such a book - With kind regards to Mrs. Spur & trusting you have all been well & have had a pleasant summer I am

Very Sincerely Yours

Wm Morris Imbrie -

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Int. Bible Stud. Ass.

UNSECTARIAN
INTER-DENOMINATIONAL
CHRISTIAN
NAMES ENROLLED IN HEAVEN
HEB. 12:23

ONE LORD
ONE FAITH, ONE BAPTISM
ONE GOD
AND FATHER OVER ALL
EPH. 4:5,6

International Bible Students Association

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13-17 HICKS STREET, BROOKLYN
NEW YORK, U.S.A.

May 24/12

Robert E. Speer
156 Fifth Avenue
New York, N.Y.

Dear Sir:

Yours of the 17th inst. has had our attention.

Under separate cover we have already sent you two copies of the Missionary Report, as desired.

Enclosed are the names and addresses of the members of the Foreign Mission Investigation Committee, as requested by you.

With Christian greetings, we remain

Yours in the Master's service,

Int. Bible Students Ass'n.

Enc.

File H
Ri/*

Form 774.

RETURN AFTER FIVE DAYS TO

THE BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE, NEW YORK.

A Spector
in
Western
Problem

Missionary Problems

1. Evangelism vs Education.

2. Evangelism vs Industries.

3. Scholarship in Mission.
History. Philosophy. Translation.
Editorship. Music.
Architecture - Literature

4. Strategic Centers

5. Training Native Ministry.
The Material - Methods -
Study in Eng. & America

6. Relation of Missionary to Native
Church & Native Helpers
Domination vs Fellowship

7. Business Complications.

8. Self Support.

J.

Missions B. 15 = China
Seabury
Strayer
Childs
Dunlap.

Pedagogy No. 10.
Miss Browne
Mills

Group Courses Nos. 14. 15.
Miss Browne
" Hume
Mr. Owen

Nos 9. 11. 12. 14
Mr. Owen.

9. Accommodation - Toleration - Breadth. Low Ethics & Cultus.

10. Truth in Pagan Religions
Study of Religious Customs - See S. J. Curtiss' work

11. Problems of Caste & Varied Culture.
work for lowest vs highest

12. Universal Elements in Xty

13. X's Method of Appeal to the Natural & Common in Man.

14. Apostolic Methods.

15. Sense & Estimate of Sin.
Difficulties - Suggestions.

16. Enthusiasts - Fanatics -

17. Deputations

18. Y. M. C. A. in foreign fields

Nt.
Mission A. 3.
Childs
Maxwell
Seabury
Strayer

Group Courses 9. 11.
Mills

19. Native & Colonist.

20. Time Problem –
Duty & Delay in Ch. History.
"This Generation" &c

21. Missions & Politics

22. Home Criticisms.

23. Missionaries at Home.
Types of addresses by Missionaries
Ways & Means of best influence

24. Missionaries' Family Problems

[illegible], M. M.

AMERICAN WATER COLOR SOCIETY
W. MERRITT POST, SECRETARY
215 WEST 57TH STREET
NEW YORK

My dear Mr Speer — Please do not send any of your friends up to see me — I am quite absolutely satisfied with the loved friends I have. I wish I could go to Heaven right away for you. Like I shall have a home there, and go some time, for I feel as tho I were going all to pieces, and could not possibly wait, or get along any more without some out of a feeling that I belonged somewhere or some of the home like things. My whole life has been a hideous night — made of homeiakeness for Mother and Father and home, etc., cannot stand it any longer for I have to the strength — I'd rather have a Mother than God — I can't feel God and I don't see how He can possibly like me who talk and feel like this —

It don't seem right to me [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] God, or one's own [illegible] — and I haven't
any Mother and God is not near enough
I don't want to live a [illegible] longer
[illegible] [illegible] [illegible] [illegible] [illegible] there is
[illegible] [illegible] to die for — but nothing to
[illegible] [illegible] and besides I hate myself for
feeling this way, and can't bear for any one to
[illegible] me — I am so [illegible]

[illegible]

Jackson, Alice

9 Belmont Avenue,
Northampton, Mass. 3/3/03

No

My dear Mr. Speer,

Miss Warner has written you how much we hope that you will give us a Sunday at the beginning of College next year — either at the end of September or early in October. I suppose we will never be able to have the first College Sunday — which that we may not. If these times are impossible, could you give

and in the Evening the Missionary Meeting. The Secretary of the G. M. C. A has asked me several times if you would speak at Next Sunday afternoon meetings -

It would mean such a lot to every single one in the College if you could come -

Faithfully yours -

Alice Jackson

March 3, 1903

us one Early in the College year.
It will make a great difference
to our Association work
all year, just as your talk
to a few of us did this year,
and we've all wished so
many times that all the College
might have heard that.
We do want a whole
Sunday, if you can
possibly spare us one.
In the morning before Church
we would like to have
a Union Bible Class
Meeting. In the after-
noon there is Vesper

9 Belmont Avenue, Jackson, Alice
Northampton, Massachusetts.

MAY 2 1913

My dear Mr. Speer,

Thank you very much for your answer to my letter. I should so very much like to be left on the list of "possible candidates," if it is all right for me to be there.

I believe that I shall go to the foreign field some time, that is if it is right for me to go, & in the mean time I'll

Much again for your letter,

Very sincerely yours,

Alice Jackson.

May 6th sixth.

do my best to get ready, physically as well as in other ways. I have not been as careful as I ought to be about health, I know. I keep forgetting about it, but I'll try to remember.

I don't wish to be a burden to the Volunteer Movement or to any branch of Mission Work & that is the reason that I write you - for everybody knows that I've volunteered & I have not gone.

Thank you so very

9 Belmont Avenue, Jackson, Alice
Northampton, Mass. 6/16/03

My dear Mr. Speer,

I've just written & addressed a letter to you in New York, but I want to write a letter to you at home, which has no business in it but which I hope you will destroy as soon as you have read & not feel that you have to answer.

I've been thinking a great deal lately about the answer that I wrote you to the question which you sent me last Easter on "What is the attitude & influence

This I think is especially true of President-
Seelye. He does care very much about the
questions that come up in the girls lives.
One of the seniors came to talk over some
difficulties the other day & I saw at once
that I was not big or old enough to deep
her so I asked her to go to President Seelye
and she [illegible]. She must have told him
that I asked her to go, for he came to
tell me the next day, how glad he
was that she had come & how glad he
would be if the girls would come to
him at any time. I go to him often

of the faculty in the matter of religion 3". Of course as you wrote it was purely confidential & because of that, I wrote very frankly & in a way that I would not have done to any one else. But lately I've been wondering if I was just or if I had not seen things from a presented point of view. I mentioned names there & so I'm going to do so now

I think that the faculty are very helpful & I do think that they will to do everything that they can to make the girls desire to deepen their spiritual lives

about the various details of our Association work and he is always so kind and interested. He ~~told~~ me yesterday that he was very deeply interested in it.

Then I want about our Bible Lesson. He is always so kind and often go to him, to ask about questions that come up in my own Bible Study or to talk him about the questions that come up in the lives of the girls. I have so many letters to write about religious difficulties & some times when I don't know just how to help out, he shows me.

I often talk over our college needs with him & about the special need of bringing Christ more fully into the very day life of the College & he has so many pleasures to suggest. He and others of the professors come to me from time to time to ask about the special subjects for vespers, because as they say, they wish to help at special times.

Of course in such a large faculty there are a great many different shades of belief, but as I think time over, I can realize more & more

how kind each one has been
and how ready to give advice and
help in many ways. They have
done so much for me and
have seemed to ready & willing
to talk about the illegitimes
life & some of the deepest parts
of our life, that I feel the
answer to the question is - they
are very helpful & do much
to help us all to long to be
more Christ-like.

I'm sorry to bother you with
this letter, but I don't want to be
unjust, when so many have [illegible]
much to help

Very sincerely yours,

[illegible]

June 16, 19[illegible]

Jackson, Alice

9 Belmont Avenue,
Northampton, Massachusetts

My dear Mr. Speer,

Mr. Kilbourne will have written you from Williams of the Missionary Conference that we are hoping to have in October for the Alleges of Western Massachusetts and of how much we do hope that you may be able to speak to us there. I do so hope that you can give us a Sunday at Smith at the same time. It

in Missions throughout all the college.
We have so many plans for next year.
We shall have some more volunteers before long
too. There are seven or eight girls thinking
about it or rather whom I know are
thinking about it for there may be many
more. I don't believe all of these will or
ought to volunteer right away, but they
will not cease to think. There is only one
girl, who would go out under our board.
She is not a volunteer yet. but is
going to teach in New York in the autumn
will go to be examined by Dr. Boraind then

would mean so much to our work if you could. We should be so glad if you could speak to all the Bible classes in the morning, to the College at Vespers in the afternoon & again at our Missionary meeting in the evening. Our plans for Eight Day classes next year are made & the girls seem so much interested in them.

I think that there is a very general and real interest

to include another College with Smith
we could change our Bible Class
meeting from the morning to the
afternoon. If you didn't &
could see some of the girls personally
it would be a tremendous help.
I've asked for October because it
would be such a help to us to
have you at the beginning of the
term, but if that is not a
good time, will you give us
another Sunday - or a Tuesday
night.

Please do not bother to
answer this now, for I shall be
at Silver Bay & can see you
then, if you can spare me

a few minutes.

Very sincerely yours,
Alice Jackson

June 10, 1903

I went to see President Seelye yesterday about the Missionary Conference & he thought it a good-idea, but strongly favored Saturday as the day. More girls & men would have the opportunity to come & then as he suggested, Sunday would help to deepen the influence of the meeting. I've written Mr Osborne about this. We hope to have the Conference in Northampton

Jackson, Alice

9/23/03

[illegible] Avenue

[illegible]

My dear Mr. Theer

Thank you very much [illegible]

your letter of this morning

It is very good of you to [illegible]

us at [illegible] to the [illegible]

[illegible] night. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

to the college to have you with us. Miss Fuller suggested a subject the other evening which if you felt it was the right one, I think would be splendid for the college. Perfect [illegible] that is - the real [illegible] of the [illegible] life in the college. Our membership card, which the [illegible] who [illegible] the association sign, has this sentence printed upon it "All members of the college are welcomed to membership, who desire that the Christ-life shall be deepened within themselves and within the college". I think what it would

Saturday & Sunday. Please don't
feel that you have to come to
the conference at all. The Evening
meeting in our college chapel is
at seven. Plymouth Evening is
absent next door, & won't you
go there & rest until the
Evening meeting. I hope that
you will do the same before
Vespers. I will meet the
four o'clock train on Saturday
the 1st & then you can tell
me if there came in the
last.

It will mean a great deal

mean a great deal to very one if you would speak upon the Christ - like for each girl in college. mean the Christ as the personal Saviour and Friend of Each girl.

The girls have come back so very much in Earnest & we all + are want to do all that we can -

Thankfully, I am yours ever so much

Believe me

Ordinarily yours,

Alice Jackson

Lebanon Oct 23, 1913

Jackson, Alice

9 Belmont Avenue
Northampton Mass

RECEIVED
MR. SEEL

My dear Mr. Speer

Your letter reached me [illegible] [illegible] [illegible] [illegible] to you. [illegible] so very [illegible] that you [illegible] [illegible] to us [illegible]. It will mean so much to the college

[illegible]

Trustees & the college [illegible]
don't wish to do so.

It is so [illegible] of [illegible] —
but [illegible]
[illegible] & [illegible]
[illegible]
in [illegible]
in the [illegible].

Most cordially,

[illegible] Jackson

September 22, 1903

Jackson, Alice

9 Belmont Avenue
North Amptoon Mass.

RECEIVED
SEP 3 1907
SPEER

My dear Mr. Speer

The enclosed letter from Dr. Harris reached me yesterday. I am so sorry that you cannot be at Smith on that Sun. by evening.

Do you think it would be possible to come over to dinner after the morning service & stay over until after supper & speak at Vespers. President Seye told me yesterday how much he hoped that you could,

we were so anxious if you felt that you could possibly do it, to ask you to speak for a few minutes each to the Cabinet of the Christian Association, to the members of all committees & to the Officers & members of all the missionary committees.

One of the houses which was used for a college boarding house last year has been changed into a hotel. I have thought that I'd get a room there for

The cars leave Northampton for Amherst every half hour (and on the hour) and it takes 3/4 of an hour to go there. They [illegible] very near the Cor-Eye & go very near Amherst College. I had thought of asking the president of the Amherst Association to change their evening meeting to 8 inst. l of having it at 7. Do you think that would be a good plan? Our Vesper service is at five & is over at six - That would give an hour for supper.

you that Sunday & then you could rest. It is very near the Campus.

The evening meeting of the Conference on Saturday night is to be in our College Hall. & President Seelye is going to preside. It will begin at 7 & last from 7 to 8 - if you think that a good time - A good many of the college students who are coming will have to go home on an 8.30 train. I shall have countless invitations for you for supper on Saturday & dinner & supper on Sunday nights, but I've been wondering whether you would not rather go to the hotel & have a chance to be

alone. We are coming to have a supper at the church on Saturday night between the afternoon & evening session for those who come to the conference.

I think that I gave you the wrong name for Miss Jewell last Thursday. Her name is Miss Martha Jewell & her school is on Quinsan Road, Shanghai.

I do want to thank you so much again for our talk on Thursday & for all its helpfulness.

Very cordially yours,
Alice Jackson

September 22, 1903

SMITH COLLEGE ASSOCIATION FOR CHRISTIAN WORK
NORTHAMPTON, MASSACHUSETTS

MARY A. VAN KLEECK, PRESIDENT.
ELLA K. BURNHAM, CORRESPONDING SECRETARY.
ALICE JACKSON, GENERAL SECRETARY.

the at position and told her what I told to you the other day of the possibility of me going.

The very thought of the least possibility of going so soon seems too good to be true. I shall not know for some time, I think, whether (even if she was willing to let me come) I could go. I think the only way to know that is by praying very often about it and waiting. I've done that about everything the last two or three years and I've always had a conviction as to the right in the end, though sometimes it took many months. Thank you so much again.

Very cordially yours,
Alice Jackson

September 28, 1903

Jackson, Alice RECEIVED

OCT 2 1901

MR. SPEER.

SMITH COLLEGE ASSOCIATION FOR CHRISTIAN WORK
NORTHAMPTON, MASSACHUSETTS

MARY A. VAN KLEECK, PRESIDENT.
ELLA K. BURNHAM, CORRESPONDING SECRETARY.

ALICE JACKSON, GENERAL SECRETARY.

My dear Mr. Speer.

I've engaged a room at Plymouth Inn & I do hope you'll rest Saturday afternoon.

I'm planning now a little dinner there for the speakers of the conference & some of the members of our faculty. There will be about sixteen in all. It will be served at 5.15 so that Bishop Thorburn may get the 5.51 train. And now I'm going to ask you whether you would rather go to it or not; for if you would rather be alone, I can easily plan for that.

SMITH COLLEGE ASSOCIATION FOR CHRISTIAN WORK
NORTHAMPTON, MASSACHUSETTS

MARY A. VAN KLEECK, PRESIDENT.
ELLA K. BURNHAM, CORRESPONDING SECRETARY.

ALICE JACKSON, GENERAL SECRETARY.

I was very anxious to get the speakers away from us, so that they might have a more restful time and that is why I planned for dinner in this way. With you busy Sunday, I do hope you'll write me just what you would prefer to do & if you would rather be alone. I can plan so easily for it.

I cannot tell you how much we appreciate your coming to us. I believe the Conference is going to mean more to us all want to do & be more more Christ like.

Very cordially yours,
Alice Jackson

Oct. Dec 5, 1903
9 Belmont Ave.

Jackson, Alice

RECEIVED

OCT 11 1903

MR. SPEER

SMITH COLLEGE ASSOCIATION FOR CHRISTIAN WORK
NORTHAMPTON, MASSACHUSETTS

MARY A. VAN KLEECK, PRESIDENT.
ELLA K. BURNHAM, CORRESPONDING SECRETARY.

ALICE JACKSON, GENERAL SECRETARY.
9 Belmont Avenue.

My dear Mr. Speer,

Thank you so very much for all that you have done for us these last few days. It has meant so much to us to have you with us at the very beginning of the year, and you said just the things that were so very helpful. I think that we all realize more fully what a beautiful thing it would be to have Christ take complete possession of our lives, and I think the very longing that we have for this, will help us all to live more simple, natural Christian lives & to long to talk more plain about here. Thank you so much,

Most cordially yours,
Alice Jackson

October 12, 1903

Time
Box 42
Ludlow, Mass

SPRINGFIELD, MASS.
OCT 23
5 30 P.M.

HIGHLAND
STATION

Mr. Robert E. Shea
Greenwood
New Jersey

Personal

Box 42 Alice
10/23/04
Ludlow, Massachusetts.

My dear Mr. Speer,

Yesterday Mr. Gleystein wrote me of the telegram that you sent to him after the Board meeting. I have been thinking a great deal about it and have been wondering if I might ask you one or two questions about it. I dont know at all whether I have the right to do so, but I feel so sure that if I have not, you will not answer them

or not it can send Mr. Gleysteen upon the foreign field? I don't know whether he has written to you or to Dr. Brown that his father is very ill & that the doctors fear that he may not live more than a month. He is troubled about all these questions, though Mr. Gleysteen has tried to explain them to him. Things seem so much harder when one is ill and if it were possible to make it easier it would help

and that you will forgive me for asking them.

The decision of the Board was such a surprise because I thought that the complaint was not to be sent to the Synod, though now I remember that one of the ministers, Dr Foster, only withdrew on a provision which the Brooklyn Presbytery could not possibly accept and I conclude that it must have been against his convictions to withdraw under any other condition

What I want especially to ask you is how soon the Synod will meet? and how

soon

though of course we can do
trust that God will do that
It has been a long unsettled
summer for both Mr. Gleysteens
father and mother, but I do
think that perhaps the very
uncertainty itself has brought
them all into an even fuller
realization of the constant presence
of Christ and God. I know that
it has done this for Mr. Gleysteen
and myself and whatever the
decision of the Board may be
I think that the result will
be just a deeper love for Christ.
As I write Mrs Speer several

Englewood. New Jersey.

months ago we have told very few people of our relation to one another & some of those who know feel that these apparent hindrances to his going out prove that God wants him to stay at home. But neither of us can believe that. He is so well & strong & he loves Christ so completely & longs so much to help others to love him & has been so successful in all the work that he has done in the city missions & among the [illegible] -

and can try to help it in any little
way that we may just the same. I do
so like to think of that for I have such
a very real love for this especial branch
of foreign mission work & I do so wish
that I could do more to help. I did not
mean to write quite such a long letter &
please do not answer it except (if it is right
for me to know) just to let me know the time of the meeting
of the synod & then of the board.

With love for Mrs Speer & the brother
and kind remembrances for yourself

Believe me
Very sincerely yours
Alice [illegible]

October 23, 1902

paper boys that I do feel, as he does, that he ought to make every effort to go out & in some way I am sure that he will be able to do so. For a very selfish reason, I do hope that he may go under the Presbyterian Board because if I am ever able to go and if the Board should be willing to send me I do so want to go under it & of course I should go under what ever board he did. But even if the Board cannot send him we can lose its work just as much

Ludlow, Jackson Alice
11/1/04
Massachusetts.

My dear Mr. Speer,

Thank you so very much for your kind letter. I did not know whether Mr. Gleystein had heard from the Board or not, so when the letter came, I went to Springfield at once & telegraphed him, that the Board would meet on Nov. 7th. I thought that you would

suffering so much & that made things seem so much harder than they do to us.

And will you let me tell you, that this summer has not been an anxious one to either of us. It has seemed to us both, that the questions, which have come up & with which our views have been a little different have been in a certain sense privileges. We have felt that if the Brooklyn ministers were

let me do that. I did it
for his Father's sake, for
I was so afraid that he
would die, before a letter
could reach Alton, but
last night I heard that
he was still alive and
that you had telegraphed
& that he had been
so very much comforted.
You will let me thank
you for your telegram
too, will you not?
Mr. Sleydens Father o

acting from a sense of
conviction that they
simply could not have
done otherwise & be true
to what they believed to be
right. And though we
are both young and have
so many, many things to
learn, I think that our
own experience, have taught
us to honor the one,
who does what he thinks to
be right, whether we
believe it or not. And "the
Mutiny" has been a lesson

that has been full of
priveleye. So the summer
has not been hard or
anxious and I know we
both love God and Everybody
Else better because of it.
And then may I tell
you, that I am not
making a sacrifice in
longing that Mr. Heysteen
may go on the foreign
field. I know you will
understand what I mean
though I cannot express it

opportunities for work would be at home, he could not do his best, for he could not live up to his best. It would be such a deep sorrow to feel that I could ever let anyone live below their ideals for my sake. And so you see it is a joy and not a sacrifice. And beside this I do love foreign missions and I do love China

I am to come down to New York every

very well, and I cannot
fear to have anyone thing
that there is anything un-
selfish in this. I feel
that he has had the
preparation to go, has
the health to go and
believes that it is God's
will that he should go.
And I feel that if he
stayed at home, without
a real reason, that
he would be living above
his ideals and however
wonderful & beautiful the

two weeks to see Dr. Bovard
and am coming down on
Thursday, Nov. 10th. If I may
I will come to your office
for a minute or two, to
see if the Board has been
able to decide the questions.
Please do not answer this
letter I am coming to New
York any way & if it is
not convenient for you to
see me, Miss Dickie will
tell me so.

Thank you so much
again.

Very sincerely yours

Alice Jackson

November 1, 1901

Englewood New Jersey
Jackson, Mabel Stanway
46 Hillside Avenue

Sixteenth day of December -

My dear Mr. Sheer -

It seemed as if the Lord himself told you what words to use yesterday and as though it were a song of triumph rather than a thought of [illegible]

to us - I think to few
are given the magnetism
that was Alice's but
you have left with us
the inspiration to try
to carry on - if not her
work - the work that
has come to us with -
renewed zeal and
joy of service, I cannot
resist telling you and
thanking you -
Sincerely Yours
[illegible]

James, Mary E.

[illegible]

226 Gates Ave.
Brooklyn N. Y.

Mr. & Mrs. Robert E. Spicer,

We have united with you at the side of our little Eleanor in prayers for the precious spirit that has taken flight [illegible]

[illegible] height [illegible]

[illegible]

[illegible] in heaven cannot

understand. No height is gained

without pain, and I think we

[illegible]

[illegible]

[illegible] there is

His dealings with us.

Oh my dear friend

[illegible]!

[illegible]

[illegible]

[illegible] in the night."

With heartfelt sympathy

Your friend

[illegible]

[illegible] 15.

Christus Consolator.

BY ROSSITER W. RAYMOND.

Beside the dead I knelt for prayer,
  And felt a presence as I prayed.
Lo! it was Jesus standing there;
  He smiled: "Be not afraid!"

"Lord, Thou hast conquered death,
    we know;
  Restore again to life," I said,
"This one who died an hour ago."
  He smiled: "She is not dead!"

"Asleep then, as Thyself didst say,
  Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
  He smiled: "She doth not sleep."

"Nay, then, tho' haply she do wake,
  And look upon some fairer dawn,
Restore her to our hearts that ache!"
  He smiled: "She is not gone!"

"Alas! too well we know our loss,
  Nor hope again our joy to touch
Until the stream of death we cross."
  He smiled: "There is no such!"

"Yet our beloved seem so far,
  The while we yearn to feel them near,
Albeit with Thee we trust they are."
  He smiled: "And I am here!"

"Dear Lord, how shall we know that
    they
  Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
  He smiled: "Abide in Me."

Fallen Asleep in Christ.

Praise God for sweet refreshment now
For those whom He hath called to rest!
His seal of peace upon each brow,
Each in His robe of whiteness drest.

It does not seem so far away
Where they repose beneath His care,
One Father and one household still,
Whether our place be here or there.

It only seems that they have gone
Apart a little while to rest.
Our day goes on, His work goes on,
We meet again when God sees best.

And through the day we'll trust His grace,
And through the night we'll hold His hand,
Our Saviour with us, till again
United in Immanuel's land.

S. J. Troth.

Jefferson Amanda C.

RECEIVED
FEB 18 1906
MR. SPEER

Ratnagiri, India,
17 January, 1906.

My dear Mr Speer: -

I am both glad and sorry to write to you today, - glad that at last I see the necessity and right of acknowledging what I am about to do, and sorry that I have such a confession to make.

Years ago, when I wrote making confession of untruthfulness and misleading statements it did not occur to me that I should also acknowledge that in my application to the Board I stated that I held a First Class ("Grade C") License for teaching in Nova Scotia. I had no right to that License as I used books and received other help during the examination. I taught under the License and received Government Grant also. I am now, after a quarter of a century, trying to make restitution to Government and to the sections where I taught.

For years I have realized my sin, but thought this was a matter only to be

settled between God and myself. Recently the Holy Spirit has shown me the necessity and possibility of trying to make restitution to man. As Miss Fetyman said to me the other day "It costs something to have a revival". Yes, but it is worth all it costs and vastly more.

One of my besetting sins has been pride, showing itself in the desire to deceive in order that I might be thought to be something when I was nothing. It has been a long hard battle, but Jesus is victor!

Thank you indeed for your very kind letter recently received. I did not deserve it. I regret more than I can tell the unfaithfulnesses and failures of the past, but I trust they are of the past. Pray for me. God is graciously working in our midst and I want to get into and keep in line with His will.

Yours in His service
Amanda M. Jefferson.

Johnson, Alb. G.

RECEIVED
APR 1 1909
Mr. Speer.

"CASTAÑA"
ROSEMONT,
PENNSYLVANIA

April 4th 1909.

My dear Mr. Speer:

Mr. Harold Peirce told me of his interview with you respecting the call extended by Bryn Mawr Presbyterian Church to Rev. G. A. Johnston Ross, and of your question as to whether it is a "one-man" church. You refer of course to my partner Mr. John H. Converse, who has done so much for our denomination in general, and for the Bryn Mawr Church in particular. It is due to Mr. Converse to say that he has carefully avoided exercising any such dominating

influence in the administration of the church as to give color even to such a suggestion. His giving to the objects of the church has always been liberal but unostentatious, in fact I might almost say secret. He has never by word or manner indicated a disposition to exercise more influence upon either the session or trustees than any other members of these respective bodies. His judgment is so sound, his suggestions are so eminently proper, and his method of proposing or discussing measures is so temperate, that we all of course feel that action should whenever practicable be in accord with his views. In the deliberations of the Committee to nominate a pastor, of which he is chairman, he has been so exceedingly fearful of unduly influencing his colleagues that it has sometimes been difficult to ascertain just what views he has held as to particular candidates. It has been his wish that the choice should be made by other members of the committee, but I feel that he cordially concurs in the invitation which has been extended to Mr. Ross, and for which he voted affirmatively.

There are other strong men in our church besides Mr. Converse, so that were it considered a one-man church I feel sure it would cease to thrive. I have never heard such a suggestion respecting it before, and I am glad to say that it is totally unfounded.

I was at first opposed to extending a call

to any foreign minister, and others both in the committee and in the church held the same view. There is no difference of opinion, however, amongst our congregation respecting Mr. Ross. As to him the church is unanimous. The member who most strenuously held the view referred to told me yesterday that he would vote for him.

Our church, after two years search and struggle, is wholly united upon him, — feel that Bryn Mawr offers great opportunities for the exercise of his splendid gifts, and I earnestly hope it may be the Divine will for him to come to us for a long period of usefulness.

Sincerely Yours,

Alba B. Johnson

Johnson, Alba B.

RECEIVED
Mr. Speer

500 North Broad Street
Philadelphia

April 10, 1909

Mr. Robert E. Speer,

Secy., Board of Foreign Missions,

156 Fifth Ave., New York, N. Y.

My dear Mr. Speer:-

Please accept my thanks for your letter of the 9th inst. The copy of your letter to Mr. Peirce makes matters much clearer to me. Englewood Church was the first to extend a call to Mr. Ross. Its claims and those of Bryn Mawr Church have been fully stated.

I feel that so far as Bryn Mawr is concerned, there should be no undue pressure brought to bear upon Mr. Ross, but having stated our case, we should be fully satisfied to await his decision. I have shown the letter to Mr. Converse, who fully agrees with me in this view.

Should Mr. Ross decide to come to Englewood, I shall rejoice with you, and feel that the country and our Church are richer because of the acquisition of a great scholar and an eloquent preacher.

Very truly yours,

Alba B. Johnson

RECEIVED
OCT 19 1907
MR. SPEER.

Johnson, Herrick

The Plaza - Chicago
Oct 17. 07

Dear Dr. Speer.

It was just like you, overwhelmingly busy man as you are, to drop off them in Texas to send me a word of sympathy and christian comfort. God bless you

No. It will not be many years, before my beloved and I will stand together looking into the dear Lord's face, and beholding "the King in his beauty."

Gratefully Yours,
Herrick Johnson.

Johnson, Levi

RECEIVED
FEB 16 1907
MR. SPEER

SABBATH SCHOOL MISSIONS

PENDLETON PRESBYTERY

LEVI JOHNSON,
Missionary,
P. O. Box 302

Moro

Pendleton, Ore., Jan. 31 1907

Robt. E. Speer

New York

Dear Brother-

Just a word to tell you something that is in my heart. I am a better preacher, have a larger vision of the Kingdom and know Jesus better because I met you and heard you speak. I owe it to you to say no man I ever met has made so deep an impression on my life as you, and nothing I ever heard brought me as close to the Master as your address at Newport.

May you ever feel his presence near-

Yours Levi Johnson

Joslin, S.L.
Joshi?

700 Park Ave
New York
July 23, 1906

Mr. Robert E. Speer
156, Fifth Ave
New York

RECEIVED
AUG 20
1906

My dear Mr. Speer,

I was exceedingly sorry to hear of your baby's illness during Mrs. Speer's absence from home and I trust the child is progressing towards recovery. I called at your office twice and was unfortunate in not finding you in on both the occasions.

If Christianity has not succeeded so far in becoming an indigenous religious force in India it is not because of its intrinsic worth as compared to Mohammedanism or Buddhism, but because of peculiarly unfavorable conditions under which it was implanted and has grown there. A careful study of these conditions from all points of view would indeed lead one to wonder how Christianity has triumphed in India to the extent that it has. At some late time, I hope, God willing, to be able to indicate what these conditions have been & how the combinative genius of the Brahmin Christian can be powerfully utilized in building the temple of Christianity in India.

As regards my wife's returning to India, I explained to Mrs. James in a letter long ago some of the difficulties which made it impossible for my wife to go to India after reaching England last summer. Her health again began to fail last May and caused me much anxiety and so I suggested to Dr. White if something could be done for sending her back to India. During June she spent a little time at Ocean Grove and is now at Chautauqua. Her health has improved a great deal & the idea of going to India is again given up. The fact is, it is very hard for her to be separated from me and live in one own land where we have no home to go to.

Your kindness in sending a check along with your letter of June 12th, is gratefully appreciated by me. I am also indebted to you for your interesting yourself in my studies and your offer of help. As I sat at your feet at Northfield and heard your burning messages to the boys there present, I could not help thinking of the large number of nominally christian young men & women who are scattered in that vast historic plain stretching from Peshawar to Calcutta, among whom a great constructive christian work

must be done before christianity becomes an indigenous dynamic social power of vast proportions.

I need your prayers and advice which I value so much, in mapping out my life-work. My studies at Columbia & at Union Seminary are selected with the object of rendering a definite service to christianity & to my country-men. I beg of you and my other American friends who are in a position to enable me to carry out my academic plans, to think of me not as an isolated individual from India adrift in this land without a plan or a purpose but as a product of the great influences silently working in India & a humble worker seeking to invest his life for the betterment of his people & for the glory of God.

Hoping to be able to see you some time this week,

I remain,

Very cordially yours,

S. L. Joshi

Dr. Herrick Johnson

thanks you for your kindness

and sympathy shown during

his recent bereavement

RECEIVED
FEB 20 1908
Mr. Speer

Kelley, Anne B.

Crandon Wis.
Feb. 14, 1908.

My dear Mr. Speer;-

A problem has come before me this week, which I don't feel competent to settle, and so I am taking the privilege of writing to you, hoping that perhaps you can help me. It is the question of baptism. I am a Congregationalist, was baptized when I was an infant, and united with the church several years ago. Last

week the arguments of the Baptists for immersion were put before me, and the question asked whether I had been baptized "according to Christ's command". All of the arguments for infant baptism, that I could offer seemed to be refuted, and today I hesitate to say with any assurance that I have been baptized. If I have not been, of course I want to be immediately. I have been brought up naturally to believe that the form of baptism doesn't matter, but I didn't know until recently that the arguments against sprinkling as being baptism at all were so strong.

If you believe in sprinkling and in infant baptism, will you tell me your reasons. The Baptist pastor with whom I talked quoted Matt. 28: 19, and emphasized the fact that the word used for baptizing means immerse, also the fact that baptism always followed belief, never preceded it.

The question has become a vital one with me, and I should be very grateful for any light that you can give.

Yours sincerely,

Anne B. Kelley. (over)

P.S.

I am writing to you because I know that you are a Presbyterian, because I have heard you speak and know that undoubtedly you have settled the question for yourself, and won't hesitate to speak plainly. I heard you at Beloit College last year –

Kemble, Edwin C.

1426 Winchester Ave.
Lakewood, Ohio
October 30, 1910

My dear Mr. Speer:

I am the son of a Methodist minister and am finishing a course in Case School of Applied Science which I expected to fit me for teaching physics or mathematics. I long ago made up my mind that if I ever came to believe that God wanted me to go to the foreign field, I should not disregard the call. However, duties in another direction and a feeling that I was not really fitted for evangelistic work have pulled me aside into this other channel and I now find myself in my senior year with a really good record behind me and apparently doing the thing that I am fitted for.

I say "apparently" because I am about as discontented as one very well can be. The scientific work which is before me appears more and more trivial from month to month. I have spent whatever time I could spare from my school work in a rambling study of philosophy and

Over

theology. I at one time supposed that I might find a life-work as a defender of our fathers' faith among my students, but have only succeeded in losing most of the faith I desired to defend. I am still a theist and bitterly hate the materialistic atmosphere which envelopes me in this scientific school. Yet, as to the specific doctrines of evangelical Christians I am all at sea. Neither have I the realization of God's presence nor the living faith in his power to make over the lives of men, which are essential attributes of the Christian worker. The worst is that this state of affairs has existed for some time and is growing worse rather than better so that I have nearly given up hope of ever "getting out of the woods." I have contrived to keep up my activity in the church, having been president of our young peoples' society until a few months ago, but I have so often been forced to repress my own true thoughts in order to prevent others from stumbling that I often feel that I cannot live so near the line of mental dishonesty.

Obviously all this renders it impossible for me to undertake any evangelistic work. It is impossible to convey to others the religion one does not possess for himself. On the other hand, all my sym-

pathies are with the Christian church. My natural bent is toward asceticism. I believe that, "he that loseth his life shall save it"; and had rather aid in the advancement of Christ's kingdom than anything else in the world.

Now the question is this, "Is there any place for me in the foreign field where I could serve the cause of my Master without being dishonest?" I have thought of the possibility of teaching in one of our mission colleges. What do you think of it? As it is I am all askew with the world and torn by inward conflict to such an extent that I have often desired to quit the business of living. I do not expect happiness on the mission-field but hoped that there might be some satisfaction in knowing that I was doing my best.

Let me say a few words regarding my equipment. My health is not of the best, and I fear the life of many a missionary would only send me to an early grave. However, in a moderate climate with reasonable work I might last as long as anyone. Although I spent one year at Ohio Wesleyan University where I heard you give the Merrick Lectures

on "The Marks of a Man," the most of my education has been technical and not liberal. Yet I trust that the atmosphere of a minister's home and the somewhat varied character of my reading have partly made up for that.

I am not writing to you for a place but I should like to know whether there are places for such as I and would like you to advise me as to what further preparation I might undertake. I expected that after paying my college debt, I might pursue post-graduate work at one of our larger schools while teaching some of the elementary branches. Might I not possibly prepare myself for work on the foreign field in the manner I had expected to work for a doctor's degree?

I realize that you are very busy and am sorry to bother you with this long letter. But because I am very sorely in need of advice I send it and will be very grateful if you can manage to send me a reply.

Sincerely yours

Edwin C. Kemble.

K (?) Indregan, J. W.

Diamond. Pond.

L. H.

RECEIVED
SEP 17 1903
MR. SPEER.

Sept 15th 1903

Mr Robert E Speer

Dear Sir

Many thanks for the Book Now so kindly sent me
The weather has been delightful since Sept 1st at present it is warmer than it was in summer

Please remember
me kindly to Mrs
Spear not forgetting
Elliott

Yours. Sincerely.
J. W. Skindregan.

Kirk, R. A.

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RECEIVED

Mr. Robt. E. Speer,

New York, N.Y.

My dear Mr. Speer:-

I have your letter of the 9th and regret very much that you cannot consider at all the subject of the presidency of Macalester College.

We believe you would find it a very large field of opportunities in the future if you could have considered taking the presidency.

Thanking you for your prompt and decisive answer,

very truly yours,

R. A. Kirk, member of committee.

Knowles, LaVerne

Aug. 11, 1913

Dear Doctor Speer,

Out of the fulness of a deeply troubled heart I must write you this letter which I know will be long and an imposition in a sense. You spoke in your late letter to me of the influence my own seem to have with Mr. Selby. I have sent them out with a prayer and a hope always, but I have not felt I could send many more without a clear vision of what I shall do. I have gone as far as there seemed to be sure leading. I do not know what

I noticed him more after that. We talked a little more at meals, and occasionally at other times, usually in company with my people. I must assume the responsibility for his ever having known me better. I wished to talk with Mr. Selby on a question which interested me and he accordingly suggested the hour following our dinner one evening. We talked a long time - and the end has not come yet. We loved eachother.

We both agreed that a "love at first sight" must be verified by acquaintance and nice conventionalities, and that every thing should to do. As you may know Mr. Selby loves me. The story of the love must be told to show you why I can not go further.

A year ago we two were assigned seats opposite eachother at a ship's table. My Mother and a cousin were with me. Mr. Selby was alone. He manifested no special interest in any of us beyond occasional quiet courtesy which the position made natural. He was a sad faced, quiet man. My Mother, who is of a sympathetic nature, remarked to me that she wondered what had broken his heart, and if he had not lost a dearly loved wife or child, or experienced unusual trouble.

remain on a basis of friendship only, until so sanctioned. But a certain intuitive sense told me all was not well. I was so young in Christ that I did not see some things as clearly as now. I was then just deciding that my own life could not be yoked with an unbelieving husband. I knew Mr. Selby did not have Jesus else he would not call his own life one without hope for <u>any</u> <u>kind</u> of <u>achievement</u>, nor unhappy from boyhood. More than that was not as it should be. Something was filling his mind with unrest. I knew he was looking for a business open-

ing at the time. He said he should never make love to me without the means to provide a comfortable home, and business which would not take him away from it. But still the unrest held him. He sat silent a great while in the evening quite absorbed in thot. At last he asked me a question which almost turned the blood back in my veins - "Is there anything in your faith which would prevent you from ever marrying a divorced man?" (I had already told him my husband must be a Christian man). Out of speechlessness I finally gathered a reply. It is hard for a

wreckage, he gave her her freedom, she had no grounds for obtaining it. He spoke no word of condemnation except for his own rashness in entering such a marriage, not seeming to blame the girl for her head turned by wealth (or lack of it) and social (?) ambition. The man she married was not quite of age. His parents promptly annulled the marriage. And this happened fourteen years ago. Perhaps I erred, I had no condemnation for the man who told me the story

Mr. Selby seemed to fall into his reverie as before, and neither of us spoke often for some time. I know now that he woman to condem a man she loves without a word of defence. The words "Except for unfaithfulness" burned in my brain and I asked if he cared to recall the details of the cause. Very briefly, it was the story of a hasty and wildly romantic, emotional man of twenty-three, a girl of the same age passing herself as eighteen to her husband, and an elopement or the equivalent. Inside of two years she was suing for a divorce to marry a young multi-millionaire who was her husband's friend. (Mr. Selby spoke almost as briefly as this.) His story which I never have had ca-- to doubt was that until, in view of the

spoke words which should have showed me plainly that he married again, but I did not sense it. He was too strong and too weak. Too strong to make love to me when he had no right; too weak to keep me from knowing it existed and too weak to tell me, when he saw I had not understood, that he had a lawful wedded wife. until it was too late to prevent love being born.

He came to see me once where I visited in California, still held by the spirit of conflict and unrest. He said he should never have come, but that I would have

that him insincere if he had not. That was his mistake. I should have known if he did not come it was because he that it best for me never to see me again. All was so different from love men had given me before, it was such a love as my life had been waiting for and there was no question of any insincerity.

After the third letter had passed between us I began piecing evidence together and it began to be plain to me that my lover should not be mine. I asked him to tell me the truth plainly and he did so, condemning his weakness for allow-

the law of marriage has always seemed very simple to understand. The words of Jesus never seemed ambiguous on that point.

I did not expect to hear from Mr. Selby again. But I did. He wrote as gently as he always spoke, it almost shamed me for its gentleness. He said I did not understand, but he should never censure me for my action. I never answered this letter nor one which came several months later. I was never able to despise him because I believed in him. I simply regarded him as possessed of a perverted judgment and mistaken sense of duty or understanding of ing himself to put into a position where he was actually deceiving me as to his legal right to care for him.

Deeply sorry, humiliated beyond words at the idea of having alienated a man's affection, as I supposed, I wrote a final letter. The only reason I could give for being glad we met was that I should henceforth know the strength of moral temptation and have the most charitable judgment for those who fell to it. It was not hard to write the letter. I could not recall the love but there was nothing to do except to drop this man completely out of my life. The world is full of <u>misinformed</u> people, but

one of the simplest laws of God, and as another woman's husband.

About the middle of Jan. I received a long letter from Mr. Selby, which for a few weeks wholly buried any question of morality and I have never been able to see clearly any wrong. Tho' my judgment has been altered considerably since. With as much delicacy as possible he told me that his wife "one of the most beautiful brunettes in New York", had committed the one great sin of wedlock before ever meeting her husband, with such disastrous results that their home was childless. Mr. Selby

is the kind of man who will borrow his sister's baby to pretend to himself for a day that it is his own.) and there was no faith and love to bridge the gulf. Truly a lie is the root of all evil. I do not intend to write a "defence" for Mr. Selby. Part of the disappointments of his life evidently marked his face. But I think there was a greater grief, the sorrow with which a man who sows to the flesh finds he cannot reap to the spirit.

When we met and loved each other I knew I could not marry this man unless he were a true Christian however kind and gentle. When I learned the facts of

has discarded the philosophies which call themselves religions. As soon as he reconstructed the habits of his life and left his former business it seemed as if all the false shepherds of the sheep gathered in a solid phalanx to keep him out of Christ, and the end would be simply the return of all the old spirits to the cleanly swept house. I never saw such utter darkness — the intellectual kind deeper than all else it seems. Christian Science he quickly discarded, Emerson he took as his prophet, as Mr. B. Fay Mills advised New York at the time. Theosophy, New Thot — and last his marriage I knew that Mr. Selby himself must decide the rightness of our marriage, and that, only with Jesus-opened eyes. I believed deep in my heart that he would see a duty to the woman who bears his name with the new vision of the new birth in himself. With this decision I have prayed, and he worked as the opportunity came.

He began studying a great deal as soon as his wife went away, and his letters were filled with the results. Mr. Selby says truly that he is a man of too hasty judgment but his mature decisions I have found are clear and right as a rule. One by one he

the Yogi and Vedanta phil'y of India. You know of him since then. There were days when I was so weary it seemed as if I could not write another word. I believe the efficacy of prayer transcends all other things but it still remained, that until you found him, there was no one in the world to whom he would listen but to me and that only for love's sake. He could scarcely tolerate my "narrow mindedness" I know. And there were days when love was just as impossible to me as marriage with a man whose heart and mind were so completely darkened to God as we see him in Christ Jesus.

Oh Dr. Speer there were so many days when I was so tired so unwell that it seemed as if I could never write another letter. It has been one of the certain experiences of my new life that in those days of a worn and burning body, overtaxed time and mind, Satan made deliberate attempt to turn me from the course I had chosen. On that day when I saw that the voice of insistent council was not my Master's (because he does not beg us to do the easier-thing) the burning left my body almost instantly and never has returned as before.

has not come. I do not know why Homer cannot pray, something must be wrong in his life. He seems to feel his business does not conform to his ideals of righteousness. But perhaps it is wrong for him to keep <u>me</u> in his life. I do not know. But it is the crisis of his life, he must not stay outside God's love in Jesus and lose his immortal life for any reason in the world. And I fear the Spirit's passing.

Then you he has put Christianity in its true place, from which it will not

And almost immediately following, Homer began to see the light. It began in his conclusion that what he studied was <u>not</u> religion but philosophy purely; and that there was a spiritual mind of which he knew nothing and would not know except thru a spiritual new birth in Jesus.

One letter later on said that he concluded that the reason he did not have the personal realization of Jesus as you and some others do was simply thru lack of prayer. Daily I waited the news of what one short prayer had opened to him — but it

be moved and he does want Jane in his life, this wonderful master of men.

His dear old Mother thinks it best perhaps that his wife is away for a time. I thot something might be done for her, to make her comfortable at least for him. If she loves him, I thot she might begin to study or something. But Mr. Selby's Mother doesn't know where to write her and is not sure she wants Homer anyway. I know she wants him to pay her a great deal more money. And he does not earn much since he changed. He says she has a home and

he has already given her most of the fruits of his life.

I do not wish to think Mr. Selby is a villain. There would be no comfort in that. His soul seemed fine as any man's could be without Christ, and I believe he has never told me anything but truth however unlovely. I do not think he loved me wantonly. I am none of the things that make men love that way. His wife is rarely beautiful physically. I want nothing but to see him in Jesus. Nothing else greatly matters. If then he could bring his wife it would indeed be blessed. I have told as briefly as I could what there is to tell.

We that of seeing eachother, but as things are there is no use I think. We love so much it is hard to think about. So I shall go back without him coming here.

I wish you would advise me if you can Dr. Speer. I know you would do it wisely, prayerfully. I can not see any further. I can not do more for Homer as far as I know. I do not see his need of me any longer, and I cannot write any more unless I know it is right for me to love him as his wife. A purely freindly relation is not possible I am sure.

Homer has always said God brot us to eachother, which thru His grace may be true, but not into marriage. He also says that even tho he should lose me as his wife, he should bless me for an awakening which came with my coming and has brot him what seems like life out of death.

I have prayed that this love, if it has no place in God's plan for us, may be taken out of both our lives. I have been willing to see it go out. But it has never died ~~to~~ yet. Sometimes I thot it gone, but it was when all thots and feelings were at ebb tide.

I would not wish advice from any one who never even saw Homer. He would show you a little picture of myself which he carries and it would serve, together with my letters, to judge of me I think. You can not tell any thing about me by what he says. He idealizes and idolizes me too much. He knows me far better than he ever knew the women whom he married in either case however. He is not so wildly impetuous as then. If he had known them as well as he does me he would have saved himself a deal of heart ache. But his need is not of me. Is there any thing I should do?

Yours in Christ,

Wallene Knowles

Carson City, Michigan, Aug 11, 1913

November 28th, 1913.

Miss La Verne Knowles,
625 Forest St.
Bellingham Wash.

My dear Miss Knowles,

I had not meant to let all this time go by without writing to you in answer to your letter of last summer. I appreciated greatly your writing to me as you did, and shall be very happyindeed to be of any possible service that I can to you and Mr. Selby. He came in to see me the other day, looking very well. I was sorry that I was just leaving my office to catch a train for an out-of-town appointment so that there was no chance to talk with him, but I shall hope to see him again before long.

What your letter lays out so fully and in a way that calls forth one's deepest sympathy, is one of those intricate human problems which no description, however careful and full of insight, can wholly uncover, and which certainly never can be solved by any prescription set down on paper. Just as the problem was lived into, so the solution must be lived out.

Some things, however, I think are altogether plain. One is that Mr. Selby needs to find and be found by in a clear and conclusive way Jesus Christ as his Lord and Master. He has made, I think, a great deal of progress some surface views of things especially with regard to the non-Christian religions he has got safely by, but there is much still to be done, or as it would be much better to say, there is not much to be done, but that the simple thing that needs doing is the great thing, namely that clear, single-eyed, simple,

committment of the whole life in surrender and devotion to the will of God in Christ, which drives the clouds out of the sky, puts the joy into the heart, and fills the life with the strength and power that enable it to walk in triumph. Just how Mr. Selby can be brought to this I do not know, and no human thought can measure the hindrances of inheritance of the past experiences which makes a mist around the life.

The second thing that is clear, it seems to me, is that he ought to come to all this just as between Christ and himself, with no thoughts in the background of things that may follow after. If he is going to find Christ it ought to be for Christ's sake and the Truth's sake, and not for your sake; but any relations between you and him ought surely not to be reasoned out of the past. They ought to come, if they are ever to come, out of the clear sky of that new life which will be when he has found the new creation in Christ. All this means that all that should just be left out of thought to be cared for by another than ourselves, who is the fountain of all truth and of all truth in human relationships.

I am afraid I have said so little that it may have been better not to have tried to say anything at all. The questions that you have raised are too high for me, only I have wanted you to know the sincerity of my sympathy with you and Mr. Selby, and my desire to be of any help to you that I can. He says that you will be at the Student Volunteer Convention in Kansas City, I think, and if so, I shall look forward to seeing you there.

Very faithfully yours,

S/S

Dictated Nov. 24th.

Kumm, H. Karl W.
East Northfield
Mass

MOUNT VIEW,
CASTLETON, via SHEFFIELD,
DERBYSHIRE.

Nearest Station: HOPE, MIDLAND RY.
Telegraphic Address: KUMM, CASTLETON, Derbyshire.

Aug 24 '06

My Dear Brother Speer:

Thank you heartily for your letter. Thank you for your prayers, sympathy and love

~~For~~ days I was like one walking in a dream and it is only now that I begin to come to myself again

We hope D.V. to put the earthly remains of my dear one into the

ground on Saturday evening at Northfield.

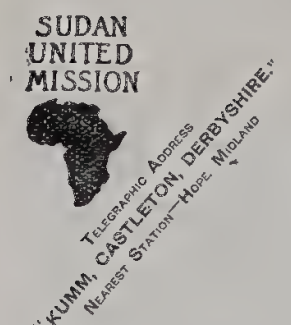
If you were not so far away I would like you to be with me

I can not write more now. I am sure you understand

Your Brother in Sorrow,

H. Parr d. Trumm

Kumm, H. Karl W.



Mount View,
Castleton,
Via Sheffield.

September 13th, 1906

My dear Friend,

So many thanks for your letter. Its sympathy with us in our great loss, and its appreciation of the blessed life that has finished its course on earth are both so welcome. Your prayers and consolation are a deep comfort to me.

When in Boston a few weeks ago my dear wife chanced to come across the Congo Reform Association and read some of their pamphlets. Her heart was stirred within her, and unknown to me she quickly gathered information. She used the spare hours when I was away to make her notes, and when I left her in the beginning of July expecting that a quiet restful time at Northfield would prepare her for a useful winter's work, she laid hold of the Congo material, and yielded her life in the writing of her last book.

On the 19th of July, a doctor was called to attend her for what seemed a slight indisposition, and suggested a simple operation. Her answer was "I have no time to go into a hospital. I cannot write in a hospital as I can write under the trees here. I must finish this book "Our Slave State"

On the 27th of July, after Lucy had been down to the Auditorium and spoken on round top to large audiences, she had to lie down feeling very unwell. Again an operation was suggested, and again our dear one refused. She was going about till August 4th, when according to the doctor's statement she became seriously ill. On August 8th, she at last agreed to the operation, which was successfully performed. There was slight local peritonitis, but as she seemed to improve, as her temperature remained low, and she rested well, especially on the night from Thursday to Friday, (ninth to tenth of August) there seemed every hope for a speedy recovery. On Friday the medical man expressed his view that within ten days Mrs. Kumm might be about again. On Saturday the 11th of August her condition changed for the worse. A specialist from the capital of the State Mass. was sent for, and when he arrived on Saturday afternoon he expressed his conviction that the case was hopeless, general peritonitis had supervened. Was there no hope at all? The specialist thought there was one chance in ten thousand, if he immediately operated. When the question was brought before our beloved, she said with a smiling face " For the sake of my husband and my boys I shall

undergo the operation, and I gladly take my one chance in ten thousand" At half past six in the afternoon she wrote her last letter to me, saying "Good bye" "Auf Wiedersehn." She then dictated a letter to the boys, gave her New Testament to the medical man (I believe the man's life is changed). Before the anastetics took effect, her last words which she repeated twice were "I know that my Redeemer liveth."

One of her last Bible readings was the five I Musts of the Master.

"I must be about my Father's business"
"I must abide at thy house"
"I must preach the Gospel in other cities also"
"I must work the works of Him that sent me"
"I must walk to-day and to-morrow"

Ten days before her death she wrote a little study on the song of Solomon, beautiful words, beautiful thoughts, a message from God.

On Sunday the 12th of August at one o'clock in the morning (American time - 6 a.m. English time) she went home. A wild thunder storm was raging over Northfield. Amid thunder and lightning she was translated. It was day break in the old world.

"And when the sun in all His state
Illumed the Eastern skies
She passed through glory's morning gate
And walked in Paradise".

And now that poor frail body rests, but that indomitable that giant soul is called to higher service.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

We laid her body to rest in the private cemetary of the Moody family at Northfield. The sun was sinking in the West when we were gathered round the open grave on Saturday the 25th of August.

A few days ago, little Helmy came to my bed room, crept into my arms and said to me "Papa, Mamma wanted the Lord Jesus to come. When do you think is the Lord coming? Is He coming to-morrow, and is Mamma coming with Him? We must all be very good, and we shall see and welcome Them."

Yes, we must all be very good. May God help us to be very good in a new sense.

I have returned with my little boys to our desolate home to continue the work for the Sudan. Will you help me in it? The pain the heartache and the numbness of one's senses make life very difficult. The Cross is heavy. May I still count on your prayers?

So many letters have reached us from sympathising friends that it has been impossible for me to reply by hand, and I feel sure you will accept this typewritten note.

In the comfort and sustaining strength that is already ours we feel we have the answer to your prayers.

I am,
Yours in Him
In Whom we live,
"whether we wake or sleep"

H. Karl. W. Kumm

Kumoi, Kenjiro

RECEIVED
DEC 1 1905
Mr. Speer.

15th Dec. 1905.

New York City.

My dear Mr. Speer,

I am very sorry that I had no time to see you last week and that I can not come down this week.

So I made up my mind to ask my question in letter.

My question is of the miracles of Jesus, for example the feeding of five thousands men with a

few pieces of bread.

I think that we want some kind of bread to feed our souls as we need food to feed our bodies and that the chief function of church is the distribution of this spiritual bread among the people.

So it seems to me the bread which Jesus distributed among five thousands men must be this kind of bread.

But the pastor said to me — the other day that Jesus distributed actual bread among the people, and his only explanation about this question was that nothing was impossible for Jesus because he was the son of God.

I believe that Jesus was the greatest and best man that we have no record but I do not believe that nothing was impossible for him.

The fact that we can not reason and explain scientifically and philosophically, may be true but may not be true. You may believe but you may not.

I do not laugh not only at the people who believe that nothing was impossible for Jesus, without any reasoning but also even at the people who worship idols & sun & moon.

because it might be true.

Society is an organism and it is developing and I agree it seems to me that religion and standards of moral should be change & develop owing to the development of society.

Also I do not believe absolute good & bad.

But I am not a scoffer, I attend church in summer, I am studying the Bible and

justified.

Thus my questions are.

1. In what reason Christ was the son of God?

I believe he was a man who expressed God's will very well but I can not believe of his miracles.

2. How you can tell the difference between true belief and superstition if the ~~you~~ belief does not allow reasoning?

I am striving to imitate Jesus as possible as I can as layman.

It seems to me that among the religious people there are many who speaks very strict but whose conducts do not follow their words.

The clause which I like best is that no the hearers of the law are just before God but the doers of the law shall be

I have great interest about the ~~relation~~ similarity between Taoric & Buddhism. and I think I shall ~~day~~ tell you some day.

Yours truly

Kujiro Kumoi

Kuner, Andrew J

First Presbyterian Church,
Sandusky, Ohio.

RECEIVED
OCT 3 1907
MR. SPEER.

Dear Mr. Speer—

I think every young man who has heard you speak, feels that he knows you. Surely it must be inspiration to you to realize that hundreds of us fellows are better men because of your life and words. There is one little verse I saved from the Northfield calendar that I look at nearly every day. It is a whip to me when "weary spirits faint and tire" It is the little verse you wrote on Is 52[11] "Be ye clean, that bear the vessels of the Lord". Some of us have a hard fight with ourselves, all the harder because we are His Ambassadors and you have helped us.

I thought long, before I decided to intrude on you with this letter. The cause is this. A dear friend has just come back from a long stay in Germany and is now taking her Junior year at Smith. Unconsciously, she has been affected by the general

uncertainty of belief there, until she writes that sometimes she fears that all her religion so far as it is connected with a personal God is going by the board. She felt what came over me in Leipzig - that "All things have loosed from their moorings & are floating in an endless sea of talk" Even yet there are days, generally Mondays, when an awful sense of the indefiniteness of things comes over me and sets me wild.

Have you written anything in any form directly on this line that would help us both? Nothing philosophical but strong and sympathetic and frank and reassuring. Or could you advise a helpful book?

Very sincerely,

Andrew J. Steiner

Sandusky Ohio
Oct 1, '07.

Kway, Z. Z.

Princeton N. J.

Dec 6th 1912.

Robert E. Speer, D.D.

Englewood N. J.

Dear Sir,

This is to express my hearty appreciation of the conversation you granted me the other day. We sincerely believe the Presbyterian church is broadminded and generous to our country. I am also glad that one of my friends, called Kircher took the conversation with you. As I am the only Chinese student here naturally they will come to ask me about the condition in China. I told them

the great need for foreign missionaries in China. Pardon my mentioning of Mr Kercher in this connection. I have known him for last two years. He has always been on my mind, and I can say he is my good friend. Last year I laid this object of going to foreign country before him. So, this year, as quite a personal friend to him my conversation has always been very free. Because of this personal acquaintance I probably see his carelessness more than I showed perhaps. But as a personal friend I try to be frank with him whenever he asked me anything.

One day he came to me, asking whether his manner will do well in China, as a missionary. I ~~could~~ have the hope that if he ~~might~~ could ~~have~~ acquire a little more dignity, ~~might~~ have a little more seriousness, how much good he can do to my country. So with all earnestness I say he has to change a little bit his manner. The thing that I have been aiming at is to cultivate a genuine love for my people in my friends in this country, for I have seen the way how my people is treated in China. I have been through the same experience here. So this sham love for foreigners has become an abhorrence to me. Nothing is more abominable than that.

as a private citizen of my country I always try to show them how lovable a Chinese can be, hence it requires all seriousness to spend their life in China. Kircher said the other night that he would like to go China to see the country & sign up for five years just for a trial. ~~Now~~ It chilled me through when I heard that. You know how we do not like other to pry & spy the inner side of our life. I said he must have the genuine interest to help my people. If any motive other than this should be entertained it is doubtful whether he would ever enjoy his work, & certainly he would create all misunderstandings. I do not know whether from your point of view I have any right to have this

conviction & to express it so freely, or whether ~~to~~ I was interfering with the useful work you are doing. But you have to admit that as a personal friend to many boys here I sometimes might be too frank, & probably I should be more reserved.

To make the long story short, I gave this frank answer to our Kirchen with the hope that he might pray for genuine love for my people. How he might have it, I do not know. He might be a great success, no one can tell. Any way I thought if he had more serious love for my country he would do work which nobody can estimate. I thought it would not do any harm to tell him

frankly that a genuine love with seriousness of purpose is most important in the foreign field. I never expected that he would take this as an argument against his going to the foreign field. I thought he would take this to God to pray for more love that he may go to China to serve my people, for I know many go out merely inspired by the love of Christ, & many go out for curiosity's sake, & many go out for sake of adventure & many go out for their own moral advancement. Now I have no right to say anything against them while I am in this country; this is their own liberty.

But believe me that while you are consecrating your life ~~for~~ in canvassing for noble lives that may be spent for God's glory in all parts of the world my sympathy is with you. If you should ask the people, whom you know are going to China from our seminary what is my attitude to foreign missionaries, I think you will know, my attitude ~~if not in-~~ ~~different~~, is at least sympathetic if not cooperative with you. God forbid that this should be revealed to you in order that I may be favorably looked upon by the people here, for I care none except the love from my people for my work in China.

But the reason why I wrote this letter was because of the effects which might be produced upon my future work in China. I want at least to be friendly with all the perspective missionaries to China. If I could be of any help to them I would consider it a privilege to do it. I want my people to know all what I am doing & preparing is for their good.

Pardon any thing if there is anything personal, or out of place in this letter. Pardon if there is any too forward statements I made in this letter. Also pardon if there is any thing said not in the love of Christ. Thank you again for the conversation.

Yours Courteously,

J. J. Kway.

Kway, Z

Jan 29th 1912

To
Dr. Robert E. Speer,

Dear Sir,

It was certainly a pleasure to hear you state the case of China's Problem so clearly in the first Presbyterian Church of Princeton.

I think you will be pleased to know that many of us have perceived the nature of the problem in the same way as you have perceived, and have found the same solution to the problem as you presented before that congregation.

There is a great intelligent awakening towards Christianity among our young men; the torrent of our religious resource to

to the gospel call is tremendous and keeps any one who has any love for God and humanity under the thrill of inspiration.

I like to tell you a little about our Christian work among our students. We have already twelve Bible classes at the different institutions where there are Chinese students. The seven men who gave their decision to be Christians at the Pocono Conference are in close touch with us. They are making marvellous progress in the knowledge of Jesus and His word.

I think more visiting work should be taken by some of our strong Christian ladies. At present we are raising money for our work, & it is certainly a great joy that all our students besides contributing royally to our association gave their time to speaking on behalf of our association. So financially we are very well off.

I saw you walking on the Mercer Street; your appearance told me that I had seen you before but I failed to recall your name, so I looked at you with surprise I think we have found in you a true friend of China and desire to give you the knowledge of our progress in the knowledge of Christianity, and shall keep in touch with you when we go back working among our own people, but

we do not mean to take your time, you can answer or not answer as if you like for I know full well that you are busy.

Personally I like to tell you that many beliefs that you teach here have greatly puzzled us eg, plenary inspiration, total inability, absolute pollution, predestination, etc etc. Occasionally and still I believe, my mind is simply thrown into turmoil as to whether I should reject them ~~and~~ or simply lodging under the shelter of Jesus and His spirit or I accept them without seeing that I am contradicting to my reason.

Just one word more. I beg you from my heart that you will send out the best men you can find to China as missionaries.

With Christian regards,
Yours Sincerely
Z. Z. Kwang.

L—, H.

CAMP-DIAMOND
DIAMOND POND
"COLEBROOK"
N.H.

August 14th 1909

My Dear Mr Greer:

We can and tell how much we have missed you and Mrs Greer from Camp Diamond and in New York. We have found delightful people as usual but none who have filled your place. I regret exceedingly that I am to return to Japan without seeing you at all.

My furlough is for six months only and we are to leave the Coast about the middle of next month on our return to Japan. I am thankful to say that my wife is better than when she left Japan and will be able to return with me.

In a recent copy of the Japan Evangelist is an account of the late meeting of the American Board Mission in Japan. What interested me especially was to see how happily and successfully their method of cooperation is working. It is a democratic

tion of the fact that missionaries in Japan must work in harmony with the Japanese and also it is the most successful way to evangelize the country.

I do not believe however that the control of the work can be safely entrusted to all native Christians as is the case among the Japanese. They are not like the Koreans who have been so long a subject nation that they have lost the ability to direct either political affairs. That may come in time but it is not so yet.

Wishing you a very prosperous and enjoyable journey and with kindest regards.

Yours most cordially.

H Lewis.

Laubach, Frank C.

SPRING STREET PRESBYTERIAN CHURCH.

H. ROSWELL BATES, MINISTER.
JOHN E. FLEMMING, MINISTER.
J. KINGSLEY BIRGE, ASSISTANT.
FRANK C. LAUBACK, ASSISTANT.

NEIGHBORHOOD HOUSE, 244 SPRING STREET, N. Y.

Jan. 26, 1910.

Mr. Robert E. Speer,

My dear sir,

A man of your prominence and influence should be on guard constantly to restrain every unfitting word. It is with the idea of giving you what may prove a practical suggestion on this point that I write you this incident.

You had delivered a striking address at a certain College and were departing on a late train. A young hero worshipper had been fired

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NEIGHBORHOOD HOUSE, 244 SPRING STREET, N. Y.

by your earnest eloquence and, seeing you in a seat alone, seized the opportunity to ask your advice about entering a Theological seminary. He carried a Greek history in his hand. You noticed the book and inquired "Is that some trashy novel you are reading?" Intense love and deep hatred are not far apart. His admiration turned to bitterness. This was five years ago. He told me the incident this week.

Today I love you – he thinks

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NEIGHBORHOOD HOUSE, 244 SPRING STREET, N. Y.

you sanctimonious, conceited, and ruthlessly ambitious. I would thank any man for telling me these things. This is my apology for writing them to you.

Yours in Christ
Frank C. Lauback.

ROBERT E. SPEER
ENGLEWOOD, N. J.

Dear Mr. Laubach,

I have been abroad for two months and only received your letter of Jan. 26 upon returning on Monday. I do not remember the incident to which you refer. The young man cannot think as ill of me as I think of myself. A man's ill thoughts about himself, however, may by God's blessing, do him good. No man can be made a better man, however, by ill thoughts about another man. And I am very sorry for the young man's sake more than for my own that he should have been led to such judgments as you describe. If through my heedlessness or hindrancement or unworthiness I was the occasion of injury to him which such thoughts must be I am genuinely grieved, both on his account and my own. But knowing him there is nothing that I can do to atone. I can only hope that you who know him can help him over this injury — and aid him to become as wise and charitable as I hope we may both live toward [illegible]

Yours very faithfully,

Robert E. Speer

March 9, 1910.

Laws, S. S.

SAMUEL SPAHR LAWS,
(A. M., M. D., D. D., LL. D.,)
1733 Q STREET NORTHWEST,

RECEIVED
JAN 14 1907
MR. SPEER

WASHINGTON, D. C., Jan 12 1907

Mr. Robert E. Speer
Sec.

My dear friend:- I fear you may look on me as troublesome for you always respond so kindly & satisfactorily to my inquiries that it emboldens me to renew them in time of need.

I inclose a leaf from the Presb. Standard, pub. at Charlotte, N.C., & a partial clip from a criticism of it by Dr. Chester, our Sec. F. M., to which I am now preparing an answer.

How about this Dr. Lane case? It's cited, you see, as a sample of converts spontaneously organising themselves into Presb. Churches, & as independent & out of all connection with Presbytery — or any church court other than its own session, so far as each ch. is concerned: no ecclesiastical connection with Home Church.

Yr Ch. does not seem to have any synod or Presb. in S. America? Have you still a Synod or Presb. in India since its G. A. was organised?

Cordially

S. S. Laws

PS. When the case comes to, I'll send you clips.

At last the case is out in the open for discussion — in spite of the diligence to suppress it. L

NB. Please return these clippings — without fail. L

Laws, S.S.

SAMUEL SPAHR LAWS,
(A. M., M. D., D. D., LL. D.,)
1733 Q STREET NORTHWEST,

RECEIVED
FEB 23 1907
MR. SPEER.

WASHINGTON, D. C. Feby 21 1907

Mr. Robt E. Speer,
Secy. 156 N. Ave.

My dear friend: your letter of the 18th with inclosures came to hand, & I thank you. I felt sure you were away & waited.

There is before me a letter dated "Hang-Chow, Dec. 20, 1906" which says: "The Our Southern Mid-China Mission now has its own one presbytery which is one of several forming a Synod in connection with the Presbyterian church U.S.A. This to my mind is the correct policy." The reason given is that they cannot form presbyteries in organic connection with the home church. I presume this finds its explanation on p. 102 of your G.A. minutes, 1906

Mrs Taylor of Phil. did not respond till Lately. Mr. Bonfield sent me a list of all the Comm. & members thereof to meet May-June, & last Sat. I mailed to everyone of the 140 a copy of

"Polygamy & citizenship in church & state," with the inclosed leaflet tipped in. And "Concubinage" is on the program. I think I will write my friend Dr. M. A. P. Martin & urge him to stand forth for our view for he agrees cordially with us, & is a power.

The effect of this home discussion in our African missions that now we have polygamists are baptized, & retained. Medical missionary (Southern) from Korea tells me it is decided by them by our missionaries. It looks as tho the view of Ex Moderator Coffin & others would be restored. I shall look with interest to China Convention.

Pres. Roosevelt & Knox are chiefly responsible for the Mormon Smoot being retained in the Senate, 42 to 28 on with pairs 51 to 37. Wish I could live to note how many of the 51 will fail to return to the Senate. You are young enough to keep tab.

With cordial esteem

S. S. Laws

RECEIVED
FEB 23 1907
MR. SPEER.

"A BURNING QUESTION:"

W. T. HARRIS, PH. D., LL. D.

POLYGAMY AND CITIZENSHIP IN CHURCH AND STATE:

BY DR. SAMUEL SPAHR LAWS.

WASHINGTON, D. C., 1906

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227 Pages, Octavo. Price, $1.00, Postage Prepaid.

For Sale by Woodward & Lothrop, Washington, D. C., and by the Presbyterian Committee of Publication, Richmond, Va.

NOTICES AND TESTIMONIALS.

1. THE BALTIMORE AMERICAN.—"The three main features of the discussion in this volume are: (1) The relation of the subject to the constitution of the Presbyterian Church; (2) to the Bible and the primitive church; and (3) to the latest evolutionary history of the family. The author claims that the positive teaching of the Bible is that the conjugal relation was originally ordained by God at man's creation between two—one man and one woman. Also that the Saviour did not claim to institute a new ordinance, but reaffirmed the original ordinance of monogamy as still in force, and as the law of his kingdom."

2. Dr. F. J. BROOKE, ROMNEY, W. VA.—"You have certainly done a good work for the Truth, the Church, the Foreign Mission cause of all churches, and for Humanity, and

God will surely bless it, whether we ever accomplish the immediate purpose in hand or not, *i. e.*, extirpating the sin [of polygamy] from our own missions."

3. Dr. David Wills, Jr., Oswego, N. Y.—"In *Polygamy and Citizenship in Church and State* you have written wisely on a timely theme. Your vigorous defense of the Biblical idea of personal and church purity cannot fail to be productive of great good. All who love righteousness and truth must be grateful to you for your devout and scholarly work."

4. Dr. Robert P. Kerr, Baltimore, Md.—"I thank you for sending me your exhaustive treatment of the subject of Polygamy. Your argument is unanswerable. I do not see how any man can advocate the reception of a polygamous convert (?) into the Presbyterian Church. The laws of Christ are for all races, all ages, all conditions, and admit of no exceptions nor temporary suspension. It would be just as logical to say that converts might be allowed for a while to commit theft or murder.

"Surely this is no time to abate the rigor of the law of marriage, when progressive polygamy has become so common in our country as to threaten the permanence of our institutions.

"I hope the General Assembly will speak in no uncertain way.

5. Dr. Wallace Radcliffe, Washington, *D. C.*—"I have read with great interest your *Polygamy and Citizenship.* It is true. It is masterly. It is unanswerable. You have rendered a great service by such a clear and comprehensive statement of the subject and by your calm and irrefutable argument. I can very well understand how a missionary may be tempted to expediencies in some individual case, but I cannot understand how a church court could hesitate or evade when the case was so strongly presented. We northern

Presbyterians are supposed to be 'worldly,' and 'secular,' and 'purely ethical,' but we have a better record on this subject than our spiritual brethren of the South. I congratulate you upon a fine piece of work and a stalwart conscience."

6. Dr. B. F. Bittinger, Washington, D. C.—"I gratefully acknowledge the receipt of your *Polygamy and Citizenship,* and although I have not read it carefully, I have read sufficient of it to convince me that your argument from the scriptures, by which you fortify your contention, seems to be conclusive. How far expediency enters into the question I am not prepared to say. The question itself is a difficult and troublesome one, and for adjudication requires great tact, tenderness, and wisdom.

"Your argument itself, however, is hard to refute."

7. Dr. M. B. Riddle, professor in Allegheny Theological Seminary and a member of the Bible Revision Committee. His attention was called to this treatise by a mutual friend, who is a Presbyterian, a Yale alumnus and LL.D., and a well known government official, to whom Professor Riddle wrote: "You can tell him [the author] from me, that he seems to be right in his contention, and that the Presbyterian Church (South) does not appear to advantage in the controversy and in its deliverances."

This mutual friend writes the author: "I have read nearly all your book, and much of it out loud to Mrs. W. [a Southern lady]. There is but one side to your question, and I am ashamed of the Southern Presbyterian Church."

A colonel in the regular army, a Kentuckian, says that he and his wife have read it together with great interest. It is profitable and novel reading for all in the conjugal relation, as well as for the unmarried.

8. Dr. W. T. Harris, for nearly twenty years Commissioner of the United States Bureau of Education.—"My dear

Dr. Laws, I beg to acknowledge a copy of the 'Polygamy and Citizenship in Church and State,' which came duly from you, and according to promise. I am always glad to have any monograph from your hand. I am particularly glad to have this discussion of a burning question."

9. Rev. Dr. David Wills, Sr., now a retired chaplain of the regular U. S. Army, but long a resident of the South and minister of the Southern Presbyterian Church, a graduate of Columbia Theological Seminary, South Carolina, co-pastor of Dr. Smythe, of Charleston, S. C., and at one time president of Oglethorpe University, Georgia. This devoted friend of the Southern Presbyterian Church took such interest in this discussion that he read it in the proof whilst it was going through the press, and encouraged the author with his cordial and unqualified approval. No one was more surprised than he at the disposition of the subject by the General Assembly and the Synod of Virginia. One of the most notable foreign missionary conventions of the year meets annually at Clifton Springs, N. Y., in June, and enjoys the generous hospitality of that Sanitarium. Dr. Wills was present at that convention, June, 1906, and assisted Dr. Malcolm in distributing among the missionaries a package of the book which had been shipped there for that purpose. Dr. Wills writes: "All were glad to receive them [the books], and have unanimously agreed, so far as I could ascertain, that polygamists cannot be admitted to church membership anywhere without abandoning all but one wife, and she the one first married.

"Dr. Hunter Corbett, the (Missionary) Moderator of the Northern General Assembly (1906) read your book. We spent an hour on Sunday afternoon in discussing the subject of polygamy in heathen lands. He says you are on the right line, and that the church will come to your ground sooner or later, and that, therefore, your valuable work will tell effectively on the future missions of the church.

"I herewith inclose the testimonies I gathered from the missionaries in India, China, Japan, and one from Bishop Pennick, of the Diocese of Virginia, who has charge of his church missions in Africa. You are powerfully supported in your views by the leading missionaries from one end of the heathen world to the other." Inclosed were five cards with six names, concisely expressing decided views, and not a discordant note was heard. It was regretted that more books were not sent, as they were eagerly sought after. A thousand copies were printed, but they are diminishing, and persons write the author, not knowing where they can be obtained.

10. As illustrating the reformatory power of the truth, the following incident may be given. It is contained in a letter from Dr. Brooke to the author, in a letter dated June 29th, 1906: "Let me congratulate you upon *the first fruit of the polygamy overture.*" The Kassai *Herald,* published by our African Mission at Luebo, for April, 1906, has this: * * * At a meeting of missionaries, March 1—6, 1906: "The reports as rendered from the field were of the most encouraging kind, yet there was a recognition *on the part of all present* that the goal of our hopes had not been fully attained. Nowhere was the truth of this assertion more fully seen than in the earnest, prayerful consideration over the subjects of Polygamy and Self-support. *Against the former the door of church membership was closed,* while the latter had plans and methods set in operation looking toward a fuller realization of that ideal."

11. Rev. Dr. Thomas Chalmers Easton, pastor of Eastern Presbyterian Church, Washington, D. C.—Rev. and Beloved Brother: I have read over carefully your able controversial pamphlet, entitled *'Polygamy and Citizenship,'* and must say your position is unassailable, scriptural, and will stand the severest criticism.

"Years from now, not many, all churches and ministers must stand upon the rock foundation where your able book would have them placed. Divorce legislation, marriage laws, and other matters pertaining to the family, need revision the world over.

"Thanks for your noble contribution to the literature on this most important and living question of the day."

12. The Central Presbyterian.—This is one of our Southern Presbyterian Church papers that has spoken out in advocacy of the General Assembly making a deliverance on the subject of polygamy in accordance with the constitution of the church touching morals and personal righteousness.

May 16, 1906: "A volume of more than two hundred pages, entitled 'Polygamy and Citizenship in Church and State,' by Dr. Samuel Spahr Laws, is before us. It is probably the most complete discussion of the subject that has ever been published. Dr. Laws' extensive and varied learning, and his familiarity with sources of information, eminently qualify him for the task that he has accomplished. The discussion bears upon an overture on this subject that goes before the Assembly in session at Greenville. There seems to be no substantial reason why the Assembly should not distinctly declare that in the reception of communicants into the church in foreign fields the standards of the church upon all questions of morals shall be respected and enforced; or else refer the entire subject to an *ad interim* committee instructed to prepare a formal paper for final consideration and adoption."

13. *Rev. Dr. E. M. Green, Danville, Ky., Moderator of the Southern General Assembly,* 1898, *and Chairman of Commission on Polygamy,* 1906:

"* * *Your vast labor in connection with this matter has not been wasted. You have given us an exhaustive discussion of the subject which is learned and valuable, and your end*

*has probably been accomplished, though the complaint was not sustained. * * * Am thankful that you have been spared to do such vigorous work for the church."*

14. Rev. C. R. Vaughan, D. D., Roanoke, Va.—States that the view of this "book" quite agrees with his settled convictions, and remarks: "That if the care and support of the women and their children is any hardship, it is the result of his own previous doing and must be endured. According to Scripture law there can be but one wife, and the repudiated women can claim no wifely rights." And as to the churches in heathen lands, he says: "Until they are formally received and enrolled by a home church court, they cannot be construed as under authority. But while not under formal legal control of the home church, these foreign organized churches in the foreign field, they are most emphatically under the moral laws of the divine head of the Kingdom, and are not permitted to tolerate polygamy. Your argument in the pamphlet or book sent to me is unanswerable."

15. I will repeat substantially what the Rev. S. M. Smith, D. D., Columbia, South Carolina, says in a letter after reading the "book." He says: The contention is abundantly sustained; it is informing and a valuable contribution to the literature of the subject, and worthy of permanent preservation.

General remark: No one can intelligently question the competence of these distinguished gentlemen, Christian scholars and brethren to give an opinion on this subject, entitled to profound deference.

I will add: No one who reads this book can justly and truthfully complain that woman's attitude, rights and duties are not truthfully, fairly and faithfully dealt with,—the Bible and experienced missionaries being the witnesses.

Laws, S.S.

RECEIVED
JUL 5 1907
MR. SPEER.

SAMUEL SPAHR LAWS,
(A. M., M. D., D. D., LL. D.)
1733 Q STREET NORTHWEST,

WASHINGTON, D. C., July 3 1907

My dear friend Speer:-

Let me say at once that & feel that I must write you, & yet please do not consider this letter as requiring an answer.

The quotation of Senator Foraker in the Snoot case from the Princeton Rev. & Missionaries on a page & more of his report, seems simply shocking. I shall send for the Rev. of 1896 containing this article & shall pay it my respects. Dr. DuBose in the Gifford Symposium quotes in support of his view favoring the baptism of polygamists, Dr. B. B. Warfield, & the Commissioners that pressed the deliverance of our Mobile G. A. 1904, tolerating this practice, claims to have been ~~[illegible]~~ indoctrinated therein by Dr. Dabney in the Union Sem. Allow me: Did you notice on in Prof. Harnack's book, that you refer to, p. 260, Vol. 1. his positive & explicit declaration that monogamy alone was tolerated in the Early Church? I have much more respect for his knowledge than for his judgment. And this is simply a question of fact. This deliverance is a stick of dynamite that blows to atoms the stronghold of the polygamist faction. Some of our missionaries seem to assume that they are to do Christ's thinking & lawmaking - that their sentiments & sympathies & speculations are to be their rule of action. This India G. A. has actually sanctioned the

& Mission
baptism of polygamists, enjoining that they are be taught that the personal & family licentiousness (sin) thus received into the bosom of the church is to be gotten rid of as sinful. This is certainly giving church quarters to the world the flesh & the devil, instead of renouncing them.

Yes; after all the pupillage of three fourths of a century, the polygamist faction has then, as in the south, taken the bit in its teeth. The training of the church has been too lax & indeterminate. The sour grapes allowed to grow have set the children's teeth on edge.

My railroad man set a laborer to plant a bumper in St Louis depôt for N. Mo. R.R. & told him to sink it 5 feet. On looking into the work he found it sunk only 3 feet, the laborer explaining that he found the ground so hard he thought that 3 feet would be sufficient. The Superintendent knocked him down with a — "I did not send you here to do my thinking but to obey my orders". That is exactly the case of these smart polygamist apologists & missionaries, so the B. & C. F. are ignored to a pernicious extent.

This testimony of Harnack will sweep the decks — it will cover a multitude of his sins.

I went over to Cong. Library & looked over both these documents to which yr letter refers: & I thank you for occasioning my discovery in Harnack. It should be emblazoned on our banners & "hung out on the outer walls"

Ever
S. S. Laws

P.S. Our Dr. Woodbridge of Shanghai came up & spent a day with me this week — he is editor of the Shi paper — He will start back July 25, with part of his family

Lee, Graham

Pyeng Yang Korea
Oct 28-1906

RECEIVED
DEC 3 1906
MR. SPEER.

Dear Old Friend:

I have just heard of the great sorrow you have experienced in the death of your little girl. Dear Old Bobbie. I want to send you a word of sympathy for I know from experience what a help it is to get words of sympathy from kind friends at such a time. It is hard to see the little ones, our little ones, ~~who our~~ upon whom we have lavished all the love in our hearts, fade away and pass from us, but what a boon it is to the christian to find that his sorrow is sorrow in hope, sorrow with all the bitterness taken out. That the peace of God has been yours I well know, and I understand too how this experience is just one more of the Kind Father's tender leadings, in bringing you closer to Himself. Dear Old classmate, I know not what to say that will be of help, but I do want you to know how my heart goes out to you in sympathy. May the blessing of Aaron be yours. "The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Yours in sincerest sympathy
Graham Lee

Lee, Graham

RECEIVED
SEP 22 1908
Mr. Speer.

Pyong Yang Korea
Aug 26 - 1908

My Dear "Bobbie"+

I just received your letter ~~in~~ answering mine in which I asked you to look up a certain letter of mine and destroy it. ~~That~~ The letter you answered was prompted by a press notice I saw which spoke of the suit against Bishop Thoburn. It was very stupid of me not to say to what letter I referd. I can't give you the date, but the letter had reference to the case of Miss Sarah Miller and was written at your request. In that letter I spoke very plainly because I thought it right for the Board to have the facts. Ten years from now if I were sued for libel on account of that letter. I could make no more defense than Bishop Thoburn was able to make. and yet my letter is true. I know the Board does not publish its private correspondence, at the same time people get access to that correspondence, and as long as a thing is in writing no one can tell when it might be published.

I was much amused at the clipping ~~yo~~ that Dr. Ladd sent you. To-day I read it at our mission meeting, and all enjoyed it. It was evidently written by a Japanese.

The kernal of this whole question is just this. Dr. Ladd and the Japanese are demanding that we Korean missionaries be pro-Japanese in our sentiments and feelings and actions, and in the nature of the case that is absolutely impossible. We have tried to take a neutral position, but our sympathies are with our people and they must be with them or our influence is gone. In present conditions any Korean missionary who has a semblance of being pro-Japanese kills his influence too dead to skin.

It does seem to me that you people at 156 fail to realize the delicate position in which we missionaries are placed. We have to walk softly these days. We are between the devil and the deep sea. ~~We~~ The only way we can please the Japanese is to endorse what they have done in Korea and it is rather difficult to do that while our people are ~~being~~ being shot down like dogs and beaten to death with clubs by ~~the~~ Japanese soldiers.

I think I have said enough.

Sincerely yours

Graham Lee

Hostile Congregation Charter Special Train To Escape Own Church

Rather than sit and listen to the preaching of Rev. F. L. Goodspeed, for whose resignation they have worked with no success for some months, the members of the dissatisfied faction of the church yesterday engaged a special train and attended worship at the Presbyterian church in Concord, directed by Rev. Graham Lee, pastor.

As further proof of their dissatisfaction with Goodspeed, the minority members have arranged a series of weekly services to be held every Tuesday evening, beginning tomorrow, at the Young Men's Christian association, conducted by Dr. Hugh W. Gilchrist, head of the bible school in San Francisco, for the benefit of those who object to hearing Doctor Goodspeed preach.

Lee, Graham

Presbyterian Church

Concord California

Graham Lee, Pastor

Dec. 8th. 1913

191

My dear "Bobbie";-

Let me say in the beginning of this letter that I count it one of the great privileges of my life that I had that year in Princeton as a classmate of yours; and the fact that I could look upon you all these years as a friend is something for which I have always been grateful

It is rather difficult to write you with perfect freedom, for it is not easy to dissociate the secretary from the friend. This thing has gone rather deep with me, and it has been hard to bear. You will never know, until you try it, how difficult it is to pull up roots that have been going down for twenty years, and to give up a work into which you have put the very best of your life. It was certainly the bitterest experience that I have ever had.

I hesitate to tell you frankly how I feel, because all of my dealings have been with Dr. Brown, and if I say what I feel, what I say will be in the nature of a criticism of his methods. Understand then, that I speak with reluctance, and I never would say to you what I do, unless you had thus frankly asked me to speak my mind.

I sent in my resignation, not because I wanted to, but because I thought it my duty to do so. I accepted the Board's action, but I did think at the time that they might still have taken a chance on me. At any rate, it would have caused the Board no more expense to have made my resignation take effect after six months, and give me that much chance, and it would certainly have let me down easier. Dr. Brown was too "dead" sure that I was "down and out" and ready for the scrap heap. I have proved that I was not, for I preach twice each Sunday.

As I say I accepted the Board's action and started in to try and get back my health, for I felt that if I could recover my strength, I had at least fifteen good years of service in me. Now this was my only thought up the time of the Mission request in regard to my case. I heard of the Mission request, and then waited to hear what the action of the Board would be. I waited in vain. No word was ever sent me, and months after I heard from the field what the action was. The only inference that I could draw from such treatment was that I had been thrown to the scrap heap for good and all, and that I simply did not figure anymore in the Board's calculations.

I accepted the result and said nothing, and I proposed to say nothing; but when Dr. Brown sent me a letter stating that he thought if he worked hard enough for it he might get the Board to pay my doctor's bill,[x] That letter made me fairly boil with indignation; I certainly was mad, and I fear the indignation was not altogether righteous. You can offer a thing to a man and make him feel that it is his due by the way it is offered, and again you can offer it and make him feel like a mendicant. I have never asked the Board of Foreign

[x] I said my say and the bitterness that had been accumulating came out

Presbyterian Church

Concord California

Graham Lee, Pastor

_____ 191__

~~I never have asked the Board~~ Missions for anything, and I certainly shall never ask them for anything, and I ~~certainly~~ would never accept anything that ~~[illegible]~~ is offered in the way of charity.
I said I was not in sympathy with some of the Board's methods. I am not. To give me no information about the Board's answer to the Mission request, is hardly fair to a man who has given the best years of his life to the cause. It was not only poor policy, but it was not kind. The question of what the Board would do with the Mission request was the biggest question in my life, and to be utterly ignored in the matter was just a little too much. When I asked why I was not informed, I was told this; "I do not know why the Board action was not sent to you, I do'nt suppose there was any why about it". It does not take a great amount of acumen to understand such a statement as that.
There does not seem much use of discussing the matter. Dr. Brown is perfectly satisfied with his handling of the case, and as for me, I shall never be satisfied with it.
Will you kindly tell Dr. White for me that I am sorry that I turned down his request. I have a great admiration for Dr. White. I remember hearing that when he returned from his trip, he brought back the reputation of being able to tackle hard problems on the Mission Field, and find solutions for them. That is the kind of man I like.

I am serving a small church here, and the people are most kind and appreciative. We enjoy our work ~~here~~ but it does seem like small potatoes after the strenuous years in Pyengyang.

The enclosed clipping will show you how I have become involved in this fight in this First Church of Oakland. I took the side of the minority in our Presbytery meeting, and that was the reason for their coming yesterday.

I thank you for your letter Bobbie, it has been a help to me.

Yours as always.

Graham Lee

Letter [illegible] Nov 10, 03 Letter?

To the Students of

_____ Theological Seminary.

Dear Brethren:

The Board of Foreign Missions has requested me to present to you its earnest plea for recruits for the foreign field. A few months since a stirring, joint appeal of the Missionaries themselves was sent broad-cast through the Church, calling for the greatly enlarged force of heralds to proclaim the glad tidings to the nations afar. This was done with the earnest hope that the general revival of an evangelistic interest both at home and on the mission fields, would be attended by a corresponding response from the strong men in our Theological Seminaries. Thus far the Board has been disappointed in the number who have applied. It is true that there are always more or less who in point of health or training or special circumstances or adaptations, fail to meet the requirements which long experience has shown to be indispensable. But even in such cases, it is certainly creditable, and a recognition of scared duty to have offered one's self. If Providence does not open the way to the foreign field the applicant will feel the more clear and happy in the sphere assigned him in our own land.

On the other hand , the fact that the Board having considered all the circumstances in the case declines to appoint an applicant, is not to be considered a valid reason why others should excuse themselves from applying. Every true minister of Christ wishes to be employed wherever the Master has the most urgent work for him to do.

But the Board kindly and affectionately asks that the question of the foreign field shall be carefully and prayerfully considered by

every one who expects to preach the Gospel.

One of the most useful missionaries of the Board, in the last thirty years, once said to me as we were passing Princeton Junction on the train - "Do you remember an old bridge a mile or two out of Princeton on the Trenton road"? I said, "Yes". "Well, it was while sitting along on that bridge one day that I promised my Master ~~that~~ I would give the question of the foreign field a fair show. After I had reached that point, after I had become willing to weigh all reasons pro and con, fairly, the work of deciding was very easy." This young man had much to surrender, wealth, high social po ition, bright prospects, on all hands, but he had gained a richer blessing.

There have doubtless been with us all certain crises in which we were not fully prepared to consider fairly the path of duty. The sacrifice seemed too great. We could not bring ourselves to a full and complete consecration. We could not even pray upon the subject; but whoever has met such crises with a full surrender to his Divine Master has entered upon the path of peace. All his powers have been quickened and he has found joy in that which seemed most formidable before.

The Christian church of the West has entered upon a vast and almost hazardous enterprise. Before God, angels and men they have undertaken to obey Christ's great Commission. They have begun the work of evangelizing the benighted nations. They are ~~It is~~ like an army in the enemy's country where they ~~it~~ can neither turn back nor stand still. Our whole Christianity will be dishonored and the Master wounded anew by any faint-heartedness or disloyalty.

It has been considered a fortunate circumstance that the work of Missions seems to have fallen specially into the hands of the Anglo-Saxon people. That the same manliness and enthusiastic loyalty may be

appealed to in this case as in calling for recruits for the crusade in Cuba or in Transvaal. Why should not this higher service be welcomed by the strongest and foremost of our Christian young men, with the same alacrity with which they consecrate their energies to all secular service in the Far East or on the Dark Continent.

Our appeal is made more sacred by the noble example of two generations of noble men and women who have gone forth gladly to meet far greater hardships and sacrifices than are called for now. More sacred, also, by the fact that there are so many abandoned stations which by reason of death or withdrawals an inadequate force of missionaries are toiling and struggling to maintain the work that has been begun. The thinned ranks should be filled promptly, an additional force should be forthcoming.

There lies before me as I write, a stirring appeal written from China by the sainted Dr. Bridgman, in China upon the opening of ~~China~~ that country by Treaty with the United States, Great Britain, France and Russia, ~~and~~ It was addressed to the "Students at Amherst College and Andover Theological Seminary". It is found in the "Life of Bridgman," published by Anson D. F. Randolph. In this letter he says -

"We in China who have long been praying and watching for an open door of access to all this great people, feel that we should be found wanting in our duty if we did not send forth the Macedonian cry as far as we possibly can. To you in our Alma Mater, and our school of the prophets, surely I may call - Come, and Come Soon. Come as soon as possible. Go to the churches and the pastors at home, the missionary societies and boards, and say - 'Send ~~Ø~~/ us, send us to China'. Brethren, be firm in your purpose. If the churches will not send you, try to find other means to come, determined that you will preach the Gospel ~~in the regions beyond.~~"

in the regions beyond."

Now, not only China is wide open, and made ten-fold more accessible by the blood of martyrs whose graves are still fresh; but other lands, verily the whole world now invites us.

Dear Brethren: May not the officers and members of the Board in praying for your favorable reception of this appeal, be encouraged to expect that a ~~xxxkxx~~ goodly number of applications may soon be made?

Yours in the bonds of Christian love,

Little, Norbert S.

75
10½
750
3
787

Camp Diamond

Colebrook, N. H., Nov. 1st 1907

Dear Mr. Thom

Two days ago I shipped you ten bushels and a half of Potatoes at seventy five cts a bushel. Hope the will reach you all right and that the will be satisfactory in every way and reach you all right. We are all fine and hope you are all well. The children are all in school and we hope learning a a lot for the terms are rather short. We have just been having our ~~first~~ third snow storm it came eleven inches and it is rather discouraging for people that have not got their crops. Mr. Carr has got five hundred bushels in the ground yet and Patric has got six acres in dug and there are many others in the same shot. We have not had many days

this fall but that has rained some part of the day if not all we have not had more than two fine days at a time since the first of sept this has been a poor year for farmers it has been so hard to get the crops.

The Children want to thank Mrs. Shear for the papers she sent them.

I will close with kindest regards to you all and Earl says to Elliot to

Yours Most respectfully

Herbert S. Little

Little, K. A.

Camp Diamond

RECEIVED
MAY 2 1908
Mr. Speer.

Colebrook, N. H., April 28 1908

Dear Friend Mr. Speer

To tell you the truth I hardly know how to begin my letter to you. I was so surprised when all those nice books came to me I almost felt as though I did not do right when I asked you for one of your books last fall I said to myself later I think I did not do right to bey y but Mr. Speer I do thank you with all my heart for your very generous gift of those lovely books I think the are just fine the whole family are pleased with them and join with me and thank you with me. We are all pretty well here at present Mr. Little has been poorly all winter but since the weather has come warm he is picking up again so that he goes to the door he never stepped on the Porch from Oct

Camp Diamond

Colebrook, N. H., _____ 190

until within a week. we have had a very backward spring March and April was very cold we had Zero weather a number of times through March twice in April we had it once six above and once seven above we thought that was winterish enough the snow did not leave us until last week then it went with the sun and it left the ground frozen yesterday there was not a speck of grass to be seen we had a nice warm rain beginning in the middle of the night and it rained hard until nine o'clock this morning. Earl says once in a while I wish I knew how big Elliotts baby was I got told him I was writing to you he pleas ask him to give his Love to Elliott. Every member of the Family join with me in sending kindest regards to your whole Family, Ever your Friend R. A. Little

Little, R.A.

Dear Bob,
I'm sure
they have written
you but that you
I might like to
see this letter.
Copy. John

Camp Diamond ....

Colebrook, N. H., Nov 21st 1909

My Dear Friends Mr & Mrs Stone

I have thought of you so much the last week that I feel as though I must write to you. It is with a sad heart that I am writing to you my poor Husband has passed from the life that was to the life that is to come one week ago to morrow. All the fall he has been very feeble so much so that he was almost helpless he could neither dress himself nor undress some days he would stay in bed all day and then he would get up after ten and stay up as long as he could sit in his Chair when I would help him into the bedroom and undress him and help him into bed he has said so many times that if it was

was Gods will he wished he could get through. The Friday before he died on Monday he was very very feeble and did not say much and Saturday he seemed about the same and on Sunday he seemed more feeble and Sunday evening he wanted to know what I was doing and I told nothing to speak of I could see that his voice grew weaker I left every thing and went to bed in a short time he dropped to sleep and slept quietly for two hours then until half past one ~~two~~ he was very restless he wanted to get up onto the stool he sat there quite a while with any good I asked him if he had not better get into bed I took hold of him to help him into bed (on the pillow) and he just fell to the floor with his head (on the pillow) I ran for Herbert as fast as I could and when I got back he had vomited a lot of black matter as black as tar we cleaned him up as best we could and Herb. and I got him back into bed and in about ten minutes he wanted to get up again

he had Hemorige of howels enough to
to fill a large vessel we got him in to bed
again and he went to sleep again and
slept quietly until almost day light he had
complained to me about something was the
matter with his stomach all the moning he
could hardly talk about half past nine
he had another vomiting spell it was someth-
ing terrible to witness. about half past ten
he called me to him and he wanted to
know what I was doing I told I was reading
a letter he wanted I should come to him
and he said to me Mother I am going to die
and leave you take care of your self that
was the last word he ever spoke at eleven
oclock we could see he was going and for one
hour and a half he kept heathing shorter and
shorter until half twelve past away and did

not make a struggle whatever and his Soul
went back to God who gave it. and we
buried him on thursday the eighteenth we
had Prayer at the house at eleven o'clock
and we carried him to the East Colebrook
church where we had to have a minister
none of us had ever seen Herbert came to
me and wanted to know what Minister
I would like I told him their was just
one that I would like to have bury him
and he wanted to know what that was
I told him Mr. Stone Oh he says Mother
that would be impossible I said yes I know
it I told I did not care who and I did not
I do miss him so much and that empty
Chair Oh dear this long winter how will
I ever live through it I have asked my
Saviour to help me to have strength to
bear the burden I did not realize how tired
I was until my Care was taken away from
me that I was so tired after I have sat
down a while it almost impossible to get up

Camp Diamond

Colebrook, N. H., ... 190

Well I cannot send this letter to you without teling a little of the doings here this morning about nine oclock the Telephone rang and Herb. went to it and some one told him that one man had shot another dead in the woods above the Cumming pasture He called the offiers from the villages to hold the inquest and they come out as quickly and they started at once and at dark they had not found the body ten or twelve men have been searching all day it certainly is a very sad affair I dont know but you knew Henry Brezette he is the man they are going to search again tomorrow he has a wife and two little boys the man that shot him said he did not think that he ever breathed. now I want to write you a little more for I know you will be pleased to hear about

the old barn between you and us is a
a thing of the past it is all taken down
and drawn off and the divis all wand
away and the old wood shed has gone
and all cleared away and a nice seventy
two foot shed put quit went of the hen
house it improved the place the most
of any thing that has ever been done
here. And the have built a sugar House
on the Mahurren place. The Family are
all well the School closed a week ago
the Children are going to School over to
Howey & well you remember where that
over near where Mr Frizzell's folk live
until the snow gets so deep that the cannot
go. I my family were not all asleep the
would goin with me in sending much Love
to you every one I will close with much
Love to you Every one Ever your Friend

R. A. Little

Lloyd, A.S.

REV ARTHUR S. LLOYD, D.D.
GENERAL SECRETARY
REV JOSHUA KIMBER,
ASSOCIATE SECRETARY
JOHN WILSON WOOD,
CORRESPONDING SECRETARY.
REV EVERETT P SMITH
EDUCATIONAL SECRETARY
GEORGE C THOMAS,
TREASURER
E WALTER ROBERTS,
ASSISTANT TREASURER.

TELEPHONE, 3012 GRAMERCY.
CABLE ADDRESS, "FENALONG NEWYORK"
WESTERN UNION CODE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE

OFFICIAL MAGAZINE
THE SPIRIT OF MISSIONS
ONE DOLLAR A YEAR

NEW YORK Aug 22

RECEIVED
AUG 2[illegible]
MR. SPEER

My dear Mr Speer:

I came home to hear if the sorrow that has come to you. Let me tell you how my heart has bent for you & yr wife. Of course it is well but of course too the pain lasts. Blessed is the assurance that He knows & will Himself minister to yr grief till He leads

you both through it
up to the height which
the little one the
last you achieve was
sent to make possible
for yr attaining.

Further visions clearer
sight closer companion-
ship will that baby
make possible for you &
the Mother - & then you
will all be together
again - Meantime
may the Peace be with
you. Yrs A. S. Lloyd

Lorris, Jane H.

n. d.

CAMP DIAMOND
DIAMOND POND
COLEBROOK
N.H

Dear Mrs Speer,

If you are wondering, do they miss me in Camp, do they miss me, all doubts on that point will be set at rest I am sure by the roundrobin to which I have the privilege of contributing a few lines.

You and Mrs Speer and the children seem to us to be an essential part of a summer at Camp Diamond

We find a very lively and agreeable company here & take great pleasure in making the acquaintance of Mrs Coleman, Dr & Mrs Stone, Dr & Mrs Erdman and others

Mr Coleman, Mr & Mrs Sey-

der and their sons are old friends of course and keep us from feeling like strangers, tho' we could not feel that way very long anyway in this friendly crowd.

The air is as cool and invigorating, the balsam as fragrant, the black flies as vicious (tho' fortunately not very abundant) and the trout in Diamond Pond as coy & elusive as you will remember them to have been in former years.

Hoping that you will be protected and very much blest in your study of conditions in the Mission Fields of South America and restored in time to your family and friends, better equipped than ever for your chosen work,

I am with warm regards

Your friend

Jane V. Loomis

Loomis, Jean H.

BEVERLY FARMS,
MASS.

My dear Mrs. Speer,

Thank you so much for your kindness in taking so much trouble about our train. After much discussion we have decided to give up your plan for Windsor, and to go up with you direct from Boston, as I have written Mrs. Speer.

I am so glad you are interested in those Barnard girls, for I feel almost personally responsible for them. Bessie Swan ~~is the~~ one I know the best and feel most anxious for — is the

the Delegation meeting, but the last time I had a talk with Mary, she told me — if you will permit me the liberty of telling you frankly — that she had taken offence at you because of your strong appeal for foreign missionaries, which she considered criminally disregarded all considerations of the families of such girls. She was most excited about it. The discussion had, I must say, rather an amusing aspect, for upon my assuring her that as far as I could make out, the whole Conference Management was strongly in sympathy with you, she immediately turned around from a personal antipathy and washed her hands of the whole Conference. She is a rather hysterical girl, and I don't think this feeling lasted long, but perhaps you can understand if I have a few qualms about your sending her anything which might in any way touch upon Missions. I believe she will come around in time, but I fear offending her just yet. Anything on personal work will be safe enough however — even gratifying, for she is Vice-President of the Association and feels the responsibility.

Will you pardon this long dissertation but I thought you might rather know just how things stood.

The following are the addresses:

Miss Bessie A. Swan,
Union Avenue
East Vernon
N. Y.

Miss Mary A. Parker
797 Madison Ave.
New York.

Do you suppose I could be included in the list? for I have a great responsibility to face for next year. I hope to do some good reading up at Camp. You don't know how much good Silver Bay did to us, Mrs. Speer. We are all bound together to do something next year. But I must not trouble you longer.

Very gratefully yours Jean H. Lowrie.

one when, as I told you, of Unitarian parentage has had, as far as I can make out, no religious atmosphere about her, at least, none which appeared to her wholesome and natural. She, I believe, wants to be candid, and to do what is right. Silver Bay, I could see, did a great deal for her; if it only may be permanent. I shall write her of your kind thought, and I know she will receive whatever you think best to send her.

The other girl whom, I suppose you have in mind is Mary Parker. She has been brought up in a more or less orthodox belief. Her questions on the night of the delegation meeting were also a result. I think of the thoughts roused by this destructively constructive Biology Course at College. Her mind is rather hard to follow, I must confess. I believe all our questions on belief were settled satisfactorily that night at

Louden, R. B.

R. B. LOUDEN, Pres. WM. LOUDEN, Vice-Pres. and Supt. C. J. FULTON, Sec. and Treas.

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Fairfield, Iowa, June 6, 1910.

RECEIVED

Ans

Mr. Speer

Mr. Robert E. Speer,
156 5th Ave.,
New York City.

Dear Mr. Speer:-

I am in receipt of a letter from a cousin of mine at Belfast, Ireland, stating that his son will sail for America in a week or so with a view of making it his home. He is a young Attorney, and my cousin advises me he desires to get in with some good law firm in the city. As I know you are well acquainted with the different firms, I thought possibly you might be able to help him to a position of this kind with some good reliable firm. I have learned from past experience that getting started right means a whole lot.

I have not met my cousin, Thomas, but friends of mine who have met him say that he is a bright fellow and promises to make good. I am taking the liberty of sending him a letter of introduction.

I hope the world is using you nicely, and that all the good you could desire is coming your way.

I greatly enjoy my visits with you when I am in the city, and appreciate the courtesies extended. I sincerely hope that you, together with your good wife and family, may be able to make us a visit in our country home in the near future. You can note on your memorandum book that this is a standing invitation.

I am

Yours truly,

RBL*EDD

June 8th, 1910.

Mr. R.B.Louden,

Fairfield, Iowa.

Dear Mr. Louden:

Your letter of June 6th, addressed to Mr. Speer, has been received in his absence on his way to Scotland, where he is to attend the World Missionary Conference in Edinburgh. He is not expecting to return until the middle of August, so that I fear it will be impossible for him to be of any service to you just now. At the end of August, however, we are expecting him back, and we are holding your letter here and shall bring it to his attention immediately upon his return.

Very sincerely yours,

Acting Secretary.

Louden, Thomas

RECEIVED
OCT 14 1910
Mr. Speer.

Rochester, N. Y., 13th Oct 1910.

Permanent address for letters
22 West 16th St. N. J.

My Dear Mr. Speer,

Many thanks for your note. I greatly appreciate your kindness in sending me the two introductions to your friends, the Editors.

I don't know whether you will consider that I have been wise, but I have gone out on tour with Robert Mantell to play in Shakespeare. He very kindly made a place for me in his company, although its numbers were filled up. After consideration I decided to accept his offer. He goes to a great many of the chief cities, & that gives me an opportunity of studying

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conditions & places which I now know little. Then it was immediate work, & your Brother had advised me that it might help me in my journalistic schemes. As soon as I get over the press of learning parts & rehearsing I hope to go on sending in work to the papers & magazines, & I will make use, then, of the two letters you have so kindly given me.

If, however, I get into journalistic work or law I will be able to give up the stage. I am a great Shakespeare lover, but I want, if I can, to settle down in New York. This week I am at Rochester, next at Pittsburgh, then Cleveland, two weeks at Chicago, then St Louis, Washington

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Indianapolis, etc. Mr. Nantell has a season in New York, so I hope to be back there in a few months.

Perhaps you will allow me to ~~enclose~~ send you within the next few days a letter to Professor Hugh Black. I don't know his address, & as I have a letter of introduction to him I hope some day to meet him. If your office will forward a letter to him I shall be obliged.

Forgive me troubling you with a long letter, but as you had received me with kindness I wished to explain what I am doing.

I am, Dear Mr. Speer,
Very sincerely Yours
Thomas Linden

P.S. I called to see you before I left N.Y. but you had gone to Boston. T.L.